

THE HOLY NAME JOURNAL

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Asides

Two young priests, one a Diocesan priest and one a Dominican, with a third young cleric, a Paulist, all make their debut in print in this issue, of *The Holy Name Journal*. Motivated by a zeal which does not flinch in the face of the hard work writing inevitably entails, they gladly undertake the apostolate of the pen. The Catholic press has need of willing workers who will drill and perfect themselves in the literary discipline, and it is a pleasure to welcome three good "recruits" into the ranks. Father Sullivan, Father Reilly, Mr. O'Brien—we bid you welcome and, for the honor of God and the glorification of His Holy Name, we wish you a rewarding, productive career in writing.

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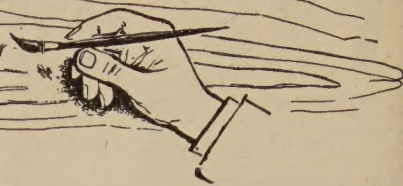
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Editorial Page



A Most Humble Saint

THE MONTH OF MARCH is considered to be the blustery windy month of the year. However, the Catholic world considers it, particularly that group which claims Irish ancestry, as the month in which the Church celebrates the Feast of St. Patrick, the Apostle of Ireland. Of course there are numerous other saints whose feasts are celebrated during this month among which is one of the greatest, that of St. Joseph, the Patron of the Universal Church and foster father of our Lord Jesus Christ. Another saint, one who may not be as well known by the general world, has his feast day this month, St. Thomas Aquinas. This saint is regarded with admiration and awe by many, especially those who are interested in intellectual pursuits. Their interest in this saintly man is due not alone to his obvious intellectual superiority in an era of many intellectual giants, but because of the true humility which he exhibited in every facet of his Religious and intellectual life.

Thomas Aquinas, a saint and doctor of the Church, is a saint whom every member of the Holy Name Society should revere. This reverence may stem not only from the fact of his proven sanctity and the vast respect he has earned as a Doctor of the Universal Church, but also as an author whose writings concerning the Holy Name have helped foster a virile devotion for that Name over the centuries.

In the writings of St. Thomas Aquinas it is found that he explained the manner in which the sacred Name "Jesus," which means "Savior," expresses His human nature and at the same time signifies He is the Son of Mary, the Son of Man. It is known, of course, that the ancient Jews regarded names as sacred things and that a name was not given to a child at random. Names, in those ancient times, had a deep significance, a meaning which often influenced the life of the child.

So we find that the Messiah, the Savior of the world, the Son of God should be given a Name that should indicate to the Jewish people and to the world who He was and what He was to do.

The saintly doctor also showed that the word "Christ," which is so often misused by men, means "the anointed" and pertains to the divine nature and signifies that He is the eternal Son of God. In the writings of Thomas he also explains that the Name "Jesus" implies humiliation since Jesus assumed human nature and suffered the humiliation of death on the cross. Aquinas also explained for us that the title "Christ" signifies the triumph and exaltation which so often is referred to in the writings of the Apostle Paul.

IN A VERY PRACTICABLE and even ambitious undertaking which does honor to the Angelic Doctor, Thomas Aquinas, National Headquarters of the Holy Name Society publishes an impressive series of theological treatments by the Dominican Fathers. National Headquarters offers the thinking world a pamphlet series drawn on subject matter contained in the monumental work of St. Thomas Aquinas, the SUMMA THEOLOGICA, which is the title of his four part work. At the present time the series, the Theology for the Layman Pamphlets, has almost completed publication of the first section of the second part of the work of Aquinas. The pamphlets are written in such a manner as should aid readers to understand better the teachings of the Church by the presentation of the doctrine of St. Thomas in everyday language. The pamphlets have considered God and His Son, the creatures of God and those means by which rational creatures may attain the goal for which they were created by God. Such a presentation is hoped will be of aid to men in realizing the importance of knowing more about God so they may better love Him Whose Holy Name must be honored by all creatures.

For Life, Not For Fun

by Edmond More

Despite its scandalous abuse, matrimony remains unchanged in its dignity and indissolubility.

A GOOD SIZED family is the firmest basis of all for happy marriage. As Catholics, we are often subjected to the ridicule and banter of our separated brethren on the subject of the family. With a superior, complacent air they look down upon us from their Olympian heights as though surveying a type of sub-normal humanity. We are so dreadfully old fashioned, retrograde or what-have-you? With our large families we trudge ridiculously behind the times.

How woefully our misunderstanding friends miss the point! If to be happy and contented responsibly rearing a happy family is ridiculous, then quite frankly we are glad to be ridiculous. If it is sanity to break up a marriage, make innocent children the sufferers and then start all over again on another marriage venture, we are amicable to be labeled insane. The proof of the pudding is in the eating. Our answer to the advocates of divorce who claim that people should be able to wash out the first contract and start again, is simple. If they showed so little perspicacity in their first matrimonial venture, what guarantee have they that the second attempt will not bring them another load of misery?

How often has this been proved in practice? Not once, but two, three, or more times have people changed their partners, until there is a platoon of ex-husbands and wives. What nonsense for such people to talk about seeking happiness. Why do they not admit that it is not incompatibility of temperament, mental cruelty, or any of the bizarre reasons they put forward for their di-

vorces, but just plain lust? They are polygamists without the honesty of the polygamous Mahommedans. Christ said definitely that marriage is monogamous and indissoluble. Our Lord permitted separation if adultery were committed but He never countenanced re-marriage.

The pity of it is that Christian ministers lend themselves to this infraction of God's law. By assisting a divorced person to take a new partner they are trying to adjust the law of God to suit their own taste. They talk unctiously about hard cases. But hard cases make bad laws. If every hard case had to have a special law what a world it would be. God, Who is infinite mercy knows all about the hard cases, yet in His wisdom He makes no mention of them in the Ten Commandments. The much-married people, every one of whom claims to be a hard case, give themselves away by their actions. We could sympathize quite a lot if, on getting a divorce, they remained celibate. We could probably say, "Ah, yes. Poor Mrs. Brown certainly had a terrible married life. But now she should be all right. She has separated from that Brown brute." But when we see Mrs. Brown teaming up with Mr. White and then Mr. Green and then Mr. Black, our judgment is apt to be colored, if you will excuse the metaphor.

Are we Catholics far wrong when we say that divorce is merely legalised promiscuity? We say that you cannot have Christianity and give up divorce or have divorce and give up Christianity. The two together are as incompatible as Kilkenny cats. We also say that the

Catholic Church issued no commandment against divorce. God issued the commandment and the Catholic Church simply carries out His order. She is the only body that has the courage to do this. If God had wanted compromise He would have said so. "Let no man put asunder" means what it says. How can Bishop This, or the Reverend Mr. That presume to tell God that His law is too inflexible for such and such a case? How can a secular state dissolve something which by its very nature is indissoluble?

MARRIAGE cannot be dissolved, because in addition to being a permanent contract it is a relationship, and this applies to every valid marriage whether among Catholics, Protestants or Jews. Certain human contracts may be concluded, but a relationship never. You are your brother's relative come what may. You may never have seen him, you could conceivably not even know that you have a brother, but the relationship persists. Man and woman in marriage establish a relationship. From that springs other relationships—sons, daughters, grandchildren and so on. Obviously people can only give what they themselves possess. Parents, therefore, who give relationships must themselves be a relationship. A civil divorce claims to break the bond of valid marriage. The state deceives both itself and the applicant. When divorcees take other partners they may be husbands and wives in the eyes of the state but not in the eyes of God. Even validly married non-

Catholics who sincerely think that divorce breaks the bond are not freed. Their invincible ignorance has no effect on the validity or the permanency. Only death can part.

Responsibility for the present scandalous degradation of marriage and family life can be laid at the door of the Reformers. By their connivance in divorce they are responsible for the non-Catholic attitude towards marriage. By the mere prospect of divorce the idea of permanency is weakened, even before a contemplated marriage. Misguided couples, have it in their minds that the step they are about to take is not completely irrevocable. As a natural consequence they are apt to give less thought to the future. They are like the nervous swimmer who keeps close to the rail of the swimming pool. He chances the deep end conscious that he has a standby in case of fatigue or danger. Without the rail he would hesitate to plunge at all.

MANY people who married and afterwards divorced would never have taken the initial step had the full implication of the act been realized or insisted upon by the authorities, church or lay. A passing fancy, a lighthearted infatuation or an omission to look beyond the first few weeks or months have occasioned many a broken marriage. If they had had to sign on the dotted line under the words "Till death do us part" instead of merely saying the phrase or hearing it said, a number would have paused.

Marriage, really a holy state, is sometimes a lottery, if we may speak of it in its merely human aspect. Catholics take the same chance in the matrimonial stakes as non-Catholics. But generally speaking they do not "gamble" on partners so wildly. Knowing the state to be permanent they view it beforehand with greater care. They have no handrail. When they plunge, it is sink or swim and in the vast majority of cases they swim. This does not mean that every Catholic marriage is ideally happy. There will never be a hundred per cent success in marriage, or in anything else in human affairs. But the risk of catas-

trophe is considerably reduced when one is forewarned and forearmed. Hence the fewer casualties among Catholic marriages. By and large we can confidently claim that Catholic partners are far and away more content and happier than the others. They are at least spared one horror—a plurality of mothers-in-law!

Children are the greatest blessing in a marriage. They cement the love of the parents and bind them in ever closer association. The lack of children when caused by restrictive practices, has been the cause of more divorces and wrecked marriages than anything else. Even when there has been no break-up but restrictions or "limitation" has been practised, the absence of children becomes a source of disappointment and heartbreak. How sad the condition of partners in middle and old age who have, in their former vigor, deliberately avoided their responsibilities. Many a couple have bitterly repented their malpractices when they find themselves with no offspring to comfort them in their age. How wistfully they regard those of their friends who are surrounded and strengthened by their children. Some try to fill the void by adoption, or by lavish affection on animals. But nothing can take the place of one's own flesh and blood.

One of the most graphic lessons in the New Testament is that of the lilies in the field. People worry so much about tomorrow that they can hardly breathe to-day. It is earthly fear as much as anything else that prompts birth prevention. The partners' ideas are fixed to a material grindstone. Instead of looking to God's providence and love, their thoughts center around bread and butter, blankets and boots. If, they say, we have no children or do not have more than one we can have a better standard of living. Each new child would tend to depress the standard of those already born. This sounds plausible and in strictly blind logic may be correct. But providence is not always logical. Saints, for example, have arisen from underprivileged homes and reprobates from "good" homes. Content and peace seek residence in many a crowded house, whereas spacious and luxurious dwell-

ings do not often attract harmony.

Providence seems to take a special hand in marriage. No matter how many children arrive there always seems to be sufficient to spare for the extra mouth. Maybe it calls for some sacrifice on the part of the parents, but there is a glory in sacrifice. True parents would wish to sacrifice themselves, for in their renunciation is joy, a joy denied to those who thwart the ends of marriage. And here is a thought. It has yet to be proved that any child of a large family has starved to death by reason of being a child of a large family. Conversely, it will be noticed that cruelty and neglect of children frequently occur in small families and seldom in large families.

A GOOD SIZED FAMILY is often more independent than a small one. It makes fewer demands upon the parents. The elder children assist with the younger ones. The younger ones help to amuse each other. This leaves the parents more time and freedom than would otherwise be the case. It is very different with an only child who, in its boredom, can drive the parents frantic. Such a child can make life more exhausting than an ebullient quartet or quintet who make their own amusements and do not manacle and shackle the parents. Those who are voluntarily chained to one child usually have a whiplash of their own making on their backs.

How much better it is for the children of a large family. Those of us who belong to families of four or more can look back with pleasure to our childhood days, particularly in a Catholic household. Such families develop a personality over and above that of the individual members. There is a cohesion and a coherence difficult to put into words, but unmistakable.

Our Lord gave the *imprimatur* to family life. If only the people who practice divorce and contraception could see the happiness they are missing! In their anxiety for bliss they contravene the divine and natural laws only to find that they are missing the substance and chasing the shadow.

Out Of The Ruins Of The Atom Bomb

by D. E. Burton

FROM THE HEIGHTS of winged warfare an intrepid fighter peered into the meaning of life and of suffering. Thereafter his life was to take a curious turn.

"I'VE GOT CANCER. The doctor gives me two or three months. I've no one to care, nowhere to go. Will you take me in?"

The speaker, a British ex-aircraftsman, was addressing another ex-service man, Group Captain Leonard Cheshire, V.C. The penniless owner of a big twenty-five-bedroomed house, now deserted and stripped of its furniture, not only took in the cancer victim, but, providing for his needs through the sale of garden produce, nursed and tended him until the time of his death three months later. This was the beginning of a unique work of mercy which, it might be claimed, has arisen from the wrath and ruin of the atom bomb.

Four years previous to this act of mercy, on a clear sunny morning, in August, 1945, two Super Fortresses might have been seen speeding towards their target, Nagasaki, a naval base in Japan. One of these planes carried the British official observer, Group Captain Cheshire, V.C., aged twenty-six, claimed by many as the greatest bomber pilot ever known. Three days before the first atom bomb to be used in warfare had fallen on Hiroshima. The world had been electrified at the news. A square mile of city destroyed! Yet the horrified compassion felt for the victims was intermingled with expectant hope. If this terrible calamity broke the resistance of a cruel enemy who had occupied and ravaged other territories while suffering no invasion of his own, the lives of countless numbers of Americans and English would be saved.

The world waited.

And now again, three days later,

the deadly missile was about to be used against the Japanese naval base of Nagasaki. Many airmen might have welcomed the opportunity of witnessing so stupendous an event, but not Group Captain Cheshire V.C. He was filled with misgiving. For despite his 100 bombing raids over Germany, as leader of the 617th Squadron, the Dam Busters, he had won renown by bringing to perfection at suicidal risk high-level bombing of military objectives *on target*, thereby saving unnecessary destruction of life and property.

As a boy Leonard Cheshire, the son of an Oxford Don, had been of the adventurous type, finding a thrill in dashing across the road in front of cars until, his shoe being ripped off in one mad dash, the awakening somewhat cooled his ardour. After leaving school, where he developed a passion for games, particularly tennis, he visited Germany, staying in the household of Admiral Von Reuter, of First World War fame. One day, at lunch, the Admiral let fall a remark which startled and disgusted the light-hearted youth:

"Only five per cent of mankind is worth anything. The rest should be put down. War is a good way of getting rid of the rabble."

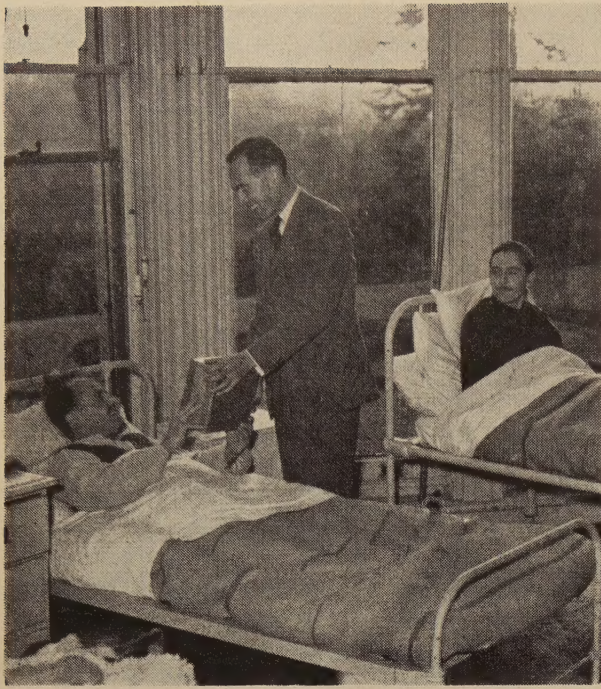
BACK IN ENGLAND, Leonard Cheshire relieved the tediousness of reading law at Merton College, Oxford, by a somewhat wild life in which a fast car, undesirable friends and dog-racing all played a part, until he joined the University Air Squadron which satisfied his desire for excitement, at the same time

giving him a sense of responsibility. Soon, as a pilot in the R.A.F. within a few days of the outbreak of war, in 1939, he was engaged in bombing raids over Germany. From the first his resourcefulness and courage were outstanding in that mounting offensive which was to bomb its way to victory. Yet Group Captain Cheshire, even after the shooting down and subsequent capture of his brother, showed no bitter hatred for the foe.

This was shown by his achievements as leader of the 617th Squadron, the Dam Busters, their special purpose being high-level precision bombing by night with an accuracy average of 30 yards from a height of 20,000 feet, the target being illuminated by a high-flying bomber. When a new 12,000 lb. deep penetration bomb was issued for use against the V3 sites—which were preparing to pump 500 lb. shells a minute into London—with orders to drop it on the target, the Group Captain maintained that such accuracy was possible only with *low-level* marking. Practice by night saw the planes return bearing bits of telephone wire, trees and even grass. The new technique was started with Group Captain Cheshire as marker swooping down at suicidal risk to 700 feet of the heavily defended target.

"Having marked the target, I would fly round controlling the accuracy of the bombing by wireless, and we never gave up until it was accurate," he says. "For instance, on one occasion we made sixteen runs before dropping the marker and ordering the attack."

The Squadron's great success was to lead in due course to a change in the technique of Bomber Command, unnecessary waste of human life and property thus being avoided. After forty successful attacks, its leader was awarded his seventh and highest decoration, the Victoria Cross, being hailed as "the greatest bomber pilot the world has ever known." Towards the end of 1944 Group Captain Cheshire was posted to the Joint Chiefs of Staff Mission in Washington and, as has been stated, he was selected as the British official observer to witness the effects of the atom



GROUP CAPTAIN CHESHIRE, V.C., BRINGS GIFT TO PATIENTS AT LE COURT.

bomb on Nagasaki.

"A wicked sight—sort of yellow, luminous and foul," was his description of that ball of fire half-a-mile in width which rose up to a height of 60,000 feet, a seething, boiling fire merging into a cloud which in its turn became violently alive. The sight appalled him, for he visualised only too well what future atomic warfare might entail for mankind.

Within eight days the Japanese surrendered. The war was over. But as regards the Group Captain, although his air career had meant everything to him, in January, 1946, he resigned from the R.A.F.

What next?

Unlike the callous German admiral Cheshire had known in his youth, the wild irresponsible undergraduate as a mature, reflective man conscious of the injustices of society longed to help those less fortunate than himself. War-weary yet fired with enthusiasm, he spent all he possessed in purchasing Le Court, a twenty-five bedroomed house with 160 acres of ground at Liss, in Hampshire, his idea being to start a colony for ex-service men where all should have equal status and opportunity, with all earnings

pooled for the good of the community.

Le Court was very soon full to overflowing with ex-service men, their families and possessions. Money was earned by the sale of garden produce, pigs, poultry, carpentry, plumbing, shoemaking and wrought iron work. From the first the scheme was a never-ending struggle financially and otherwise, for many in that community, far from sharing the founder's ideals, were there only to make as much as possible out of it. Money went into their

own pockets instead of into the central fund. Finally Group Captain Cheshire fell ill. He went to Canada to recuperate, leaving another in charge. A cable brought him back. Not only had the scheme failed, but he had to face a debt of many thousands of pounds. He tackled this crisis with the courage with which he had faced danger. First he paid off the debt. This he achieved partly through the sale of his land and possessions, leaving him with that huge twenty-five bedroomed house. Many men after such a shattering disillusionment might have given way to bitterness with a "What's the good of trying to help people? Look what happens!" Instead, he continued to hope that somehow or other that house could be used to help others.

AT THE END of the war, in speaking of his experiences to London audiences, he was wont to say, "You must have faith or you get nowhere."

His use of the word faith did not apply to religion. Although he had searched in various directions, he had not discovered the key to the purpose of life. Nevertheless, unknown to himself, his selfless desire to aid mankind was

preparing him for that great gift, the gift of faith. In the meantime, almost alone in that big empty house, he waited to see what would turn up. It was then that that dying man, one of the former familiars of the place, begged for shelter.

As has been stated, the Group Captain nursed the patient with devoted care, but as the end approached one thing worried him. Arthur Anderson was a lapsed Catholic.

"You've not got much longer. You must do something about it," he urged.

So at last Arthur Anderson agreed to see a priest. He made his peace with God only just in time, for he died the next day. After the burial Group Captain Cheshire discovered among Anderson's belongings a Catholic book called "One Lord One Faith." He read it. It revealed to him at least one thing. He himself was a man who had learned to value authority and here at last was a religion claiming to be based on Divine Authority, the very quality which he had found lacking in other creeds.

At the same time, the death of Anderson had left him with the thought that there must be many aged or suffering folk who needed care and who were not provided for by the State. He came to a decision. His house, Le Court, should be a home for them. True, he had no money for such a project, but still he would manage somehow. And he did.

His first patient, an infirm old woman of 92, was followed by others, mostly from East London. These included an ex-nurse and with her help the Group Captain not only ran the Home but also shared in the nursing and cleaning. It was a real home in the best sense of the word; here was formed a family of old and young, all encouraged to help each other and to assist in the running of the Home. Furniture and essential equipment had been provided by the Red Cross and other donors, but financially there was a never-ending struggle, for some inmates paid nothing, others what they could afford.

However, gradually it reached the status of a registered nursing home with

(Continued on page 36.)

You And The Universe

by T. E. Holloway

Part III

What to Do

When You're Blue

it to yourself.

If you exhibit your down-heartedness to others, you will intensify your own feeling and you will transmit your "blue-ness" to them. You will start a chain reaction, and the chain will eventually react against you yourself.

You get up some morning feeling that life is not worth living. You meet the members of your family at breakfast, and with your doleful countenance and short answers you cause them to feel worried and uncertain. And when you ride to work and reach your place of business, you influence those you meet. Or if you stay at home your family has to suffer your bad humor all day.

As you give, so it is given to you. A smile meets with an answering smile. A frown brings a look of concern in return.

A person eating breakfast and then going to work with a smile is like an angel strewing rose petals wherever he goes. Everyone is better for his passing.

Psychologists say that, confronted with exactly the same conditions, a person may be either in a very good humor or a very bad one. My mother used to tell me frequently, "Look on the bright side of everything." She was a wise woman. It would be well to remember, when you're down-hearted, that under exactly the same conditions, as the psychologists say, you can be gay. Or you can seem so, and that will lead to contentment.

A serene old bishop was asked how he seemed to be quiet and unworried in the face of the most tragic happenings.

"I force my lips to smile," he explained. "And then the smile on my lips seems to go back to my mind and heart. And soon I am in a good humor."

Forcing your lips to smile is one way to get in a good humor. Reading an amusing book is another. Still another is to count your blessings instead of your troubles.

During a serious depression, a magazine used to print at the top of its editorial page a picture of a doughnut, with

The principal thing to do when you're blue is not to let anybody else know about it. Keep

the motto, "Look at the doughnut, not at the hole in the doughnut!"

A certain young man once went to confession. He said, "Father, I don't trust in God very much," expecting the priest to tell him that he had committed a sin. Instead, his confessor commented, "If you don't trust in God, I'd like to know in whom you can trust!"

The priest left the young man to figure it out for himself.

"My Lady Poverty"

"It's no disgrace to be poor, but it's mighty disagreeable if it keeps up too long!"

These were the words of a rich man who had had his "ups and downs."

Poverty can be a curse, but if it is received as a blessing it loses much of its sting. St. Francis of Assisi embraced poverty and personalized it under the title *My Lady Poverty*. You may say that you are not St. Francis, and that you are going to try to be as rich as you can get. But you may fail, in spite of everything you can do. Will you then entertain Poverty and with joy call her "My Lady," or with a wry face will you curse your lot and refuse to see any good in life?

Believe me, you will be happier if you embrace poverty as something that God sends you. Now that you are poor is the time to acquire graces. The day may come when you will be wealthy, and we have it from Our Lord's own lips that the rich find it difficult to enter heaven.

Are You a Person Or a Prospect?

Imagine a man in the Middle Ages who was offered a great bargain. He was told that

never again would he have such an opportunity.

Undoubtedly he would try to raise some money and buy what was offered.

But today we are implored in every issue of the daily paper to buy what are said to be extraordinary goods at low prices. Radio and television urge us to spend money. We must hurry, hurry, hurry, or all the bargains will be gone. Unlike the man of the Middle Ages, we have to ignore 99% of these wonderful chances.

We have to tell ourselves that there'll always be another bargain. We have to develop "sales resistance." We have to learn to say No.

Insulating Yourself Against Stupidity

We have become accustomed to living in an atmosphere of false gods. Not only are we urged to spend money, but we are constantly battered with propaganda in favor of all sorts of unworthy projects.

Pick up an issue of the daily paper. The chronicle of the events of the past twenty-four hours is depressing. A prominent couple and a dozen that are not prominent apply for divorce. A man throws himself into the river. A mother locks her young children in a room, and then goes off to a night club, leaving them weeping for hours. Hold-up men rob a theater. Trusted employees betray their companies or their government. A petty thief who steals a watch is punished, while a wealthy man who steals a million dollars is fawned on and rewarded.

Books, magazines, radio, movies and television hold up to us false ideals. Even when they seem to denounce what they portray, they leave us with a bad taste in the mouth.

Are we to abandon all contact with the world, and shut ourselves up in convents and monasteries? That is the answer for some, but for the most of us there is another solution:

"Test all things and take what is good."

That is what we have to do. If we learn by experience that reading a lurid novel is not good for us, we avoid such books in the future. If a television play is based on stupidity, vulgarity and sex, we avoid that program in the future. And so on.

As to Sex A young man went to confession to a wise old priest. He confessed that he had been reading a witty magazine that was full of smart jokes about adultery and sex in general. He had enjoyed the jokes, but he wondered whether in continuing to read this publication he was doing right. The old man said:

"God created sex, just as He created everything else. Do you think that it is right to make fun of something that God has created?"

The youth was given a new outlook on sex and life. He saw that sex is not something to snicker at. Adultery is not laughable. Lightly playing with honorable functions God has created is not acceptable to God or man.

"Know Thyself" You think you know yourself. You don't.

Your confessor could tell you things about yourself that you don't know. Your physician could tell you more. Your psychiatrist, if you have one, could tell you facts that would surprise you.

It's impossible for you to know all there is to know about yourself. But you can attempt to know yourself and guide your actions according to your knowledge.

You learn by degrees. You find that if you make a certain kind of remark to a certain relative or friend it will

lead to a violent quarrel. So you avoid making that kind of remark.

You find that complete silence is the best way to handle a certain person when you are attacked. Then you maintain complete silence, even when you are dying to make an explanation. You know that your excuse will be disbelieved and held against you.

You observe that by associating with a given acquaintance you are always induced to drink too much. So you stop meeting that person.

You discover that you can study hard for fifteen minutes, but that after that your mind begins to wander. Then you take a little relaxation every quarter of an hour.

You find that a walk in the fresh air will clear your mind.

You are in the habit of drinking orange juice or grapefruit juice for breakfast. You find that your body becomes accustomed to the juice if taken every morning, but that if you drink it only once in a while you can avoid the mineral oils and laxative salts that many people think they need.

An American hayfever sufferer happened to read that an English doctor had suggested the use of smelling salts for that disease. The American rushed out and bought a bottle of the stuff for less than a dollar. The smelling salts didn't cure him, but they did him so much good that he avoided a number of visits to the specialist at five dollars a visit. That is an example of a person willing to learn.

The trouble with most people is that they don't take the pains to get acquainted with themselves. Their first mistake is that they think they know all there is to know. They are like unthinking animals.

Let them hear a bit of scandal. They will repeat it to every acquaintance, even though it means that a friend's reputation will be ruined.

Invite them to a party. They will drink to excess and make fools of themselves.

Get them jobs. They will do as little work as they possibly can, and then they will be surprised and hurt when they are dismissed.

Just a little thought could prevent them from hurting themselves and others.

Start by thinking that you don't know yourself, but that *you* are someone that you would like to get acquainted with.

How do you get acquainted with anybody? You observe his words, his habits, his reaction to one stimulus or another. That is the way to get acquainted with yourself. You say, "I am an exciting personality. I want to know myself. I want to know what makes me angry when I could remain calm. I want to know what makes me make a fool of myself. I want to know all there is to know about myself."

And in a little while you are surprised to learn that you are really a worth-while individual.

Preaching By Dialogue

by David O'Brien, C.S.P.

**Argument style, the crossfire of dialogue discussion
is sure to attract and hold attention.**

THE Catholic Church contradicts the words of Christ. Didn't He say, "In My Father's house there are many mansions?" Therefore one religion is as good as another." These words from a Catholic seminarian attracted a crowd and brought them to attention. What was taking place? The most recent adaptation of preaching technique to the American scene—the outdoor dialogue.

Recently two students from St. Paul's College in Washington delivered an outdoor dialogue within a few blocks of the Washington Monument. Two portable pulpits were set up on a busy intersection on historic Constitution Avenue. From these two platforms two Paulist seminarians discussed the subject "Is One Religion as Good as Another?" One acted the part of a religious indifferentist. The other upheld the teaching of the Catholic Church.

The objector's questions had obtained the crowd's attention. The Church's defender proceeded to explain the text, and to answer other objections raised regarding one true religion. "But what can the Church give me? I have the Bible, that's enough for me." The attack was resumed. "And where did you get your Bible?" was the response from the Church's advocate. He went on to explain the necessity of an official interpreter of the Bible.

His explanation involved the infallibility of the Pope, which occasioned another outburst from his adversary. "You mean to tell me the Popes can do no wrong? Aren't they human like everybody else?" Again the defender gave a

detailed explanation of the Catholic position on papal infallibility.

Bystanders found their own objections to the Church presented forcefully and clearly. Pedestrians on Constitution Avenue were taken aback when they heard a seminarian attack the Church's teaching on infallibility. Many found it hard to believe that these objections were being presented by a Catholic. If nothing else, they learned that the Church is not afraid of intelligent argument. She knows all the objections and has the answers ready for any sincere inquirer.

The dialogue offers a logical and well-ordered presentation of the Catho-

lic position to the man in the street. Not only is the Church's position presented clearly, but the objections which may be in a non-Catholic's mind are brought out by the objector in a clear and precise manner.

This dialogue presented by the Paulist seminarians is the first to be given in the Washington area and is believed to be the first of its type given on an outdoor platform. The crowd of over one hundred Washingtonians who stood by attentively, indicates that this preaching technique offers tremendous possibilities.

This manner of teaching Catholic truth is considered to be a valuable



In Washington, a pulpit dialogue brings the truths of faith to the man in the street. Justice Department building is background for question and answer presentation.

addition to the Catholic Evidence Guild program. The dialogue has certain advantages over the straight speaking approach. Everyone likes an argument. The apparent disagreement on the platform attracts many who would otherwise pass by. Questions can be kept under control in the dialogue so that one subject may be treated logically and adequately.

CATHOLIC EVIDENCE GUILD "pitches," as these outdoor forums are called, may be seen in many American cities. The Guild started in England over thirty-five years ago. The Catholics of England realized that the conversion of their native country would be a tremendous task because of the unconscious apathy on the part of most Englishmen for what they called the "Italian mission." This attitude rendered ordinary means ineffective. Most Englishmen would never attend a Catholic lecture or visit a rectory. Much less would they ever approach a priest. The problem was how to transmit the truths of Catholicism to the average non-Catholic.

Since non-Catholics wouldn't go to the Catholics, the Catholics would have to go to them. The formation of the Catholic Evidence Guild on April 24, 1918, was the answer to this formidable problem. The group was composed predominantly of laymen. These pioneers in Evidence work realized that our Blessed Lord's injunction, "Go . . . make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you," in some ways applied to them as well as to priests. Laymen and laywomen could make valuable contacts with the average non-Catholic which were impossible for the Catholic priest.

With the permission of Cardinal Bourne, Archbishop of Westminster, the first outdoor pitch was given in Hyde Park, London, on August 4, 1918. The Catholic apologists were truly "participating as laymen in the apostolate of the hierarchy." The Guild has been active in Hyde Park ever since its inception in 1918. For many years Frank Sheed and his wife, Maisie Ward, well

known Catholic publishers, have been active in the Hyde Park pitch.

Boston was the first city in the United States to have outdoor preaching of this type. In 1916 two converts, Mrs. Martha Moore Avery and Mr. David Goldstein, organized the Catholic Truth Guild which worked on the same principle as the London group. The Truth Guild, later called Campaigners for Christ, held its first outdoor forum on historic Boston Common on July 4, 1917. Besides this group which is still active in Boston there are Guilds active in Philadelphia, Baltimore, Detroit and other American cities. The Catholic Evidence Guild of Washington was organized in 1932.

In Washington seminarians speak together with the lay members. For over twenty years this group has been presenting the age-old truths of the Catholic Church in the heart of the nation's capital.

One of the highlights of Guild work is Good Friday. The speakers conduct the Stations of the Cross and deliver short sermons at the pitch. This devotion receives the largest crowds of the year. Government workers flock to attend the Stations. Spectators are rapidly drawn by the singing of the choir and the Way of the Cross. Here, on the edge of the Mall, Christ's Passion lives again for the man in the street.

EVERY SUNDAY afternoon from the first of April until the snow flies, weather permitting, Catholic laymen and seminarians mount the platform to explain the Church's teaching to interested listeners. The question period which follows each talk gives the audience a chance to voice objections. Questions are of all types, involved ones, like why did the Italian bishops bless machine guns for the Ethiopian war? Questions from current problems, like the motion picture "Martin Luther," and the Rosenberg case. Even ridiculous questions are asked. For example, one bystander asked, "Is it possible to prove from the Book of Genesis that the moon isn't made of green cheese?" The question

period is usually the most exciting part of the program. The crowd doubles when the interchange becomes lively.

The normal pitch lasts about two hours. The chairman opens the proceedings with a prayer. After a short introductory explanation the chairman gives a rundown of the rules to be followed. He then encourages all those interested in further information to enroll in the correspondence course in the Catholic religion.

Each speaker talks for about fifteen minutes. The floor is then opened for questions. The crowd suddenly becomes alive. The questions fly thick and fast. The proper conduct of the pitch requires that questions be restricted to the subject under discussion. Any other questions are answered later by the chairman. Usually the forty minute question period must be cut short in the heat of discussion, for lack of more time. After three talks the chairman summarizes what has been covered, answers any unanswered questions and again encourages any interested bystanders to sign up for the correspondence course. The pitch ends, as it began, with a prayer.

Among the audience are many types. For over fifteen years a group of half a dozen hecklers have never failed to put in an appearance. One active heckler has a regular following of his own. He seems to make it his personal duty to disprove every statement made from the platform. He apparently peruses volumes in the Library of Congress and the Catholic University Library searching out material with which he tries to trip up the speakers. He favors quotations taken out of context, from the Fathers of the Church, which apparently document his stand. Whenever a talk is given on the Holy Eucharist this gentleman quotes statements from St. Augustine and other Fathers which supposedly deny the Real Presence. One of his favorite targets is the Papacy. He endeavors to disprove Papal infallibility by claiming that several Popes contradicted each other on the morality of the Inquisition.

(Continued on page 29.)

The Pioneer Cardinal—John Cardinal Cheverus

by Stephen Murray

A Frenchman who left his heart in Boston helped overcome New England prejudice against the Church.

THERE WAS weeping and wailing in Boston when the "dear little Bishop" who had served the city faithfully for twenty-seven years, after being driven out of France by the revolutionaries, was ordered back to France to help heal the wounds that had been caused by the terrible fracas. John Cheverus was one of America's first Bishops. He was not, however, our first Cardinal as that honor came to him after he had returned to France, but Americans of all creeds like to claim him as an American Cardinal, for the best part of his life was spent in this country and he did the Church and the nation an inestimable amount of service. Bishop Cheverus never wanted to leave this country and when he was compelled by superiors to do so he maintained forever that he had left his heart back in Boston.

John Louis Ann Magdalene Lefebvre Cheverus was born at Mayenne, France, on January 29, 1768. His father was the judge and chief of police of Mayenne, his one uncle was mayor and another spiritual director of the city. After his primary education at the Priory of Torbechet he attended the College of Louis Le Grand. It was more or less of a public university and the students indulged in vices which were abhorrent to the gentle and pious Cheverus boy who had his mind on the priesthood. The students for the most part subscribed to the new liberty of thought. But, to protect himself, John Cheverus placed himself under the spiritual direction of Abbe Ange, Director of St. Stanislaus College in Paris.

In spite of his innate goodness and refusal to join his companions in sin,

young Cheverus was very popular with his college chums. He was gifted with an excellent intellect and carried off most of the prizes. Turning away from a brilliant career in the world he entered the priesthood. He studied at the Seminary of Saint Magloire in Paris and took special classes at the Sorbonne. At the latter institution he became the pupil of the Rev. Dr. Francis Anthony Matignon who was to exert a great influence over the future of his favorite pupil.

Forseeing the political storm which was gathering the rector of the seminary petitioned the Pope for permission to ordain John Cheverus immediately although he had not reached the required age. Permission was granted and he was ordained on December 18, 1790, at the last public ordination held in Paris before the revolution. He offered his first Mass at the age of 23 on Christmas Eve in his parish church at Mayenne. He was named assistant to his priestly uncle, but not for long. The revolutionaries gained power and demanded that all priests take an oath to the constitution. Father Cheverus and his uncle refused to do so. They were ordered to resign their places to a juring curate who came to take possession of the Church. Young Father Cheverus continued to practice his ministry however, celebrating Mass in the little chapel arranged for him in his father's house.

When his uncle died the Church named Father Cheverus in his place as rector of the church of Mayenne but the government barred him from the church. At the same time he was promoted by his superiors to the position of Vicar General. The news of this promotion

angered the civil authorities and they decided to get rid of him. Father Cheverus was taken prisoner and confined at Laval, together with those other priests who had refused to take the oath of allegiance to the revolutionary government. Every day the prisoners expected to be sent to the guillotine. Through the efforts of his family Father Cheverus was able to escape and set out for Paris disguised as a layman. His brother secured a passport for him and after weeks of suspense and hairbreadth escapes he reached England.

While he had but 300 francs, yet he assured everyone that he could make his own living. Although he had no knowledge of the English language when he arrived in England, in three months' time he could speak it fluently. The young priest obtained a position as teacher of French and Mathematics in a boys' boarding school and applied to the Bishop of London for permission to continue his ministry in the district where there was a need for priests. His request was granted and before long Father Cheverus acquired a reputation for his excellent sermons.

FATHER CHEVERUS was in England for three years when he received a letter from his old teacher, Father Matignon, also a refugee from the revolution who was serving as a missionary in Boston. He urged Father Cheverus to join him and outlined many of the problems pertaining to the place, particularly the spiritual needs of the Catholic people and the intense prejudice against them. With his zeal and imagination fired by

such, an apostolate in America he decided to answer the call, despite the fact that his old Bishop of Le Mans and his new Bishop of London urged him to remain in Europe and not waste his talents in the wilderness.

Before he left Europe Father Cheverus went to the Ambassador of France in London and made a formal and irrevocable renunciation of all his patrimony in favor of his brothers and sisters. This was necessary to save the confiscation of the family homestead and holdings because of his immigration. With poverty equalling that of his Divine Master and the Apostles, Father Cheverus set out for the United States. He arrived in Boston on October 3, 1796 where he was welcomed by Father Matignon. The two priest-exiles were to help lay the solid foundation on which Catholicism in New England rests today.

VERY few priests had ever come to Boston because of the Puritan decrees against them. A Jesuit had visited the city in 1650. Although others followed him, the first Mass was not celebrated until November 2, 1788, by Father Claude de la Poterie, a former French naval chaplain. The Mass offered in a small building opposite the present City Hall, was leased from the Congregationalists by Father de la Poterie and named the Chapel of the Holy Cross.

Bishop Carroll did not approve of Father de la Poterie and replaced him with Father Louis Rousselet, who was not at all liked by the Irish people of the city. They championed Father Thayer, a Puritan convert-priest who did not get on well with his old Protestant associates. These various conditions caused a great deal of dissension in the city when Father Matignon arrived in 1792. With tact and patience he smoothed out most of the difficulties and knew that with the aid of Father Cheverus he could break down the walls of prejudice against the Church in New England.

As soon as he was settled in Boston Father Cheverus wrote to Bishop John Carroll offering his services and re-

questing the faculties to minister to the people. "Send me where you think I am most needed," he wrote, "without making yourself anxious about the means of supporting me. I am willing to work with my hands if need be and I believe that I have the strength to do it."

The following summer Bishop Carroll sent him to Maine to minister to Catholic Indians there. These Indians of the Pennobscott and Passamaquoddy tribes

Your Parish?

The parish had 2,000 Catholics who should be hearing Mass, and the seating capacity of the church was 400 people. The six o'clock Mass brought out 50 of the very faithful—devout, slightly bedraggled and energetic—who fitted in the obligation of Mass before their other Sunday pursuits. The second Mass at 7:30 brought out 150. The children's Mass was near capacity, 400. The crowd dropped to 300 for the High Mass.

Then came that deceptive, astounding, last-Mass crowd. Every seat taken; solid ranks of standees in the back of the church, and an overflow on the church steps. Ah, the proud thrill of that last Mass, 600 people trying to get into 400 seats and 15 people going to Holy Communion. —from *America*.

had fought with General Washington during the Revolutionary War. For a year the French priest wandered through the dense forests of Maine preaching to the Indians and mastering their dialects. His kindness won their affection and they begged him never to leave them. He was, however, recalled to Boston but promised his red friends that he would see them once a year at least.

Father Cheverus arrived in Boston in time to greet an epidemic of yellow fever. He and Father Matignon placed themselves entirely at the disposal of the sick of all religions. Boston then had a population of 20,000 of which less than one half of one percent were

Catholic. The long night and day vigils beside the beds of the stricken and the kindness of the two priests to everyone excited interest in them. Soon the Protestant people began dropping in on Sunday to their little chapel to hear them preach.

No amount of work was too much for them. Although some of their Catholic people lived as far as 200 miles apart the priests would travel to them, say Mass in their homes and administer the Sacraments. The two men worked together, lived together and got along in such perfect harmony that everyone was amazed at them. They spoke kindly to every one they met and were always willing and anxious to render service to anyone in need.

The Protestant people began to ask each other, "Are these then the Catholics of whom we have heard so much ill, the Papists who have been painted to us in such dark colors?"

One man came to Father Cheverus and confessed, "Sir, for this past year I have been studying you, following your footsteps, watching all your actions; I could not believe that a minister of your religion could be a man of worth; I come to make reparation for the injustice, to declare that I esteem and venerate you as the most virtuous individual I have ever known."

THE ELDERLY Father Matignon was delighted at the success of Father Cheverus. People of all faiths began bringing their problems to him. The esteem in which he was held by the townspeople was evinced in 1799 when with the Catholic population in Boston numbering 1000 souls, many of them converts, it became necessary to build a new church. Within three weeks of the announcement \$3,000 was collected. Donations poured in from the Catholics of Maryland and the Catholics and Protestants of New England. 140 Protestant people made sizeable donations, among them were President Adams, Josiah Quincy and many others, who were well known patriots. By 1800 the priests had collected \$16,000 and ground was

broken for the new church on St. Patrick's Day 1800. It was consecrated by Bishop Carroll on the Feast of St. Michael, September 29, 1803.

As was to be expected Father Cheverus was making many converts. Among those non-Catholics who came to him was Elizabeth Bayley Seton, who was later to found the American Sisters of Charity. He was instrumental in her conversion. The Church offered Father Cheverus the See of Philadelphia but he begged off the assignment saying he was needed by Father Matignon. But he was nevertheless destined to become a bishop.

By 1808 the Catholics of Boston had doubled and the Church was growing rapidly. Bishop Carroll petitioned the Holy See for new dioceses. His choice for the diocese of Boston was Father Matignon, but the latter refused saying his assistant Father Cheverus had the youth and ability to fulfill the office far better than he could. On his part Father Cheverus refused to accept preferment over his old friend and superior, but when Father Matignon insisted that he accept the promotion under the penalty of disobedience there was nothing he could do but submit. Father John Cheverus became the first Bishop of Boston. He was consecrated in St. Peter's Church in Baltimore by Bishop Carroll.

After his elevation Bishop Cheverus became more humble than ever. His relationship with Father Matignon never changed. Although he was the Bishop of Boston he deferred to Father Matignon in everything. His home was simply furnished and he never bought any food for his own table, living solely on the dishes that kindhearted neighbors and parishioners brought him. He dressed poorly and traveled always on foot.

Anyone could ask Bishop Cheverus for any favor and be sure of receiving it. A poor sailor going to sea asked the bishop to have an eye to his young wife who was a stranger in the city. The bishop promised to do so and when the sailor returned he met Bishop Cheverus on the stairs carrying a tray of food and medicines in one hand while the other was filled with firewood. The girl had

been ill and the bishop had cared for her during her long illness.

At times he took the friendless sick into his own home and nursed them himself. On another occasion he had given a poor widow a load of logs for firewood. Passing her cottage a few days later he noticed that the logs were still uncut. It was very cold and she had no one to trim the wood to size for her stove. He went to his home and obtained his ax, saw and wooden horse and returned to the home of the widow.

Passerbys were astounded to see the Bishop of the Diocese of Boston chopping wood in the widow's front yard. When others offered to take over the task he refused saying he needed the exercise.

Because of his short stature, sweet disposition and kindly ways every one called him the "dear little Bishop." During his thirteen years as Bishop of Boston he grew into a legend. Although he steered clear of politics the Massachusetts Legislature consulted with him before passing laws which concerned religion or morals. He helped to build the fortifications on the ramparts on Dorchester Heights in 1814 during our second war with England. When President Adams paid a visit to Boston a state dinner was arranged for him. The seat of honor was reserved for Bishop Cheverus. Even the President was anxious to do honor to the affable French Bishop.

IT WAS a harsh blow to Bishop Cheverus when Father Matignon died, September 19, 1818. Now Bishop Cheverus and his assistant Father Romagne, a fellow Frenchman, were the only two Catholic priests left in New England. A short time before Bishop Cheverus had been offered the Diocese of New York and after that the Archdiocese of Baltimore, but he begged off of each of these promotions declaring that it would break his heart to leave Boston.

The bishop had neglected to do one thing, however, he had failed to take out citizenship papers in this country. In 1822 when it was reported home by the French Ambassador to the United

States that Bishop Cheverus' health was in a precarious state, that he was suffering from asthma, the French King, Louis XVIII recalled him to France. Bishop Cheverus was frantic at the summons and tried to beg off but the monarch was adamant. Since he was still a citizen of France the bishop had to obey.

Louis XVIII decided that the unique talents for conciliation which Bishop Cheverus had displayed with such good effect in Boston could be applied to the Huguenot stronghold of Montauban in Southern France. The protests made by the Protestant people of New England which were made to the king against the removal of Bishop Cheverus from Boston convinced the king that he was doing right in securing the services of Bishop Cheverus in his kingdom. Three years after Bishop Cheverus went to Montauban the Protestants themselves declared, "There are no Protestants in Montauban now. We are all Bishop's men."

Bishop Cheverus recovered his health in France. In 1826 he was named Archbishop of Bordeaux and ten years later he was raised to the Cardinalate. The people of Boston were delighted at this honor for they still considered him their very own bishop despite the distance between Boston and Bordeaux. The people of New England knew he would never have left Boston of his own accord and that he always kept in close touch with the people of the city. To all intents and purposes Cardinal Cheverus considered himself an American. The 69-year-old prelate was made a Cardinal in February of 1836, but he was not destined to bear his honors long as he died in July of the same year.

For a long time the prelate had begged God for a sudden though not unprovided death. He wanted to spare those around him the trouble of a protracted illness on his part. Heaven must have heard his prayer as he died very suddenly after receiving the Sacrament of Extreme Unction following a stroke of apoplexy. France, England and America were united in grief. They were the countries in which he had served and which he had loved.

Under The Shadow Of Thy Wings

by V. F. Kienberger, O.P.

THROUGHOUT the Old Dispensation the Spirit of God brooded over Israel. Long before man was made to the likeness of God, the Holy Spirit hovered over the deep at the dawn of creation. The Book of Genesis records, "And the spirit of God moved over the waters. And God said, 'Let light be made' . . . And he divided the light from the darkness" (Gen. 1:4). When Israel pitched her tents the Spirit of God brooded over the Mercy Seat. "The cloud covered the tabernacle of the testimony, and the glory of the Lord filled it."

There is a record in the Book of Judges that the Holy Spirit came upon Gideon, sanctified him, and gave him power. When Gideon realized the strength of the Spirit of the Lord, he sounded the trumpet, and called the house of Abiezer to follow him. He begged God not to kindle His wrath against him. God heard the contrite prayer of His servant. The Holy Spirit descended upon his soul and filled it with peace. Gideon praised the Lord because "God did as he had requested."

Samson, one of the last of the Judges in Israel, early won renown for his invincible courage and extraordinary strength. For twenty years he was leader in Israel championing his people against the iniquitous Philistines. The Spirit of the Lord also came upon Samson. The people were so heartened by his deeds of valor that they praised God for their deliverer.

When Samuel had anointed Saul as the ruler of Israel, God gave him

another heart. "The spirit of the Lord came upon him, and he prophesied in the midst of them" (1 Kings 10:10). This change for the better did not long remain. He failed to avoid his former ways of evil. The prophet, Samuel, never saw him again, although he mourned for the sinful king. The Most High God solemnly repented that He had made Saul, King over Israel. Accordingly He sent Samuel to Bethlehem to anoint David, for "the Spirit of the Lord had departed from Saul" (1 Kings 16:14).

From the very beginning of the New Law the Spirit of the Lord hovered over the early Church. The Apostles had just completed a novena in preparation for the promised coming of the Paraclete. Gathered in the upper room, they huddled behind barred doors for fear of the Jews. "Suddenly there came a sound from heaven, as of a violent wind blowing and filling the whole house. . . . And there appeared parted tongues as of fire, which settled upon each of them. And they were all filled with the Holy Spirit."

The Scriptures relate that many devout Jews from every nation had journeyed to Jerusalem for their own Feast of Pentecost. They were bewildered when they heard the "wonderful works of God," preached in their own various dialects. They called out in their dismay to the Twelve, "Brethren, what shall we do?" St. Peter bade them repent and be baptized in the Blessed Savior's name. Then he promised them the gift of the Holy Spirit.

Three thousand people heeded the invitation.

In the afterglow of Pentecost, the unbelieving Thomas fondly recalled the promise of the Blessed Christ that He would be with the Church until the end of time. Furthermore, the doubting Thomas treasured the Master's thoughtful assurance that in going to His Father, He would not leave them orphans. And when the Master had kept His sacred word to send the Paraclete on Pentecost, the hesitant disciples felt unworthy of this great trust. But the Spirit of the Lord strengthened them with wisdom, fear of the Lord and fortitude. This internal mission has progressed in the souls of all the Apostles and the faithful since the glad day of Pentecost.

THE internal mission of the Holy Ghost consists in the sanctification of souls. The Paraclete confers on each of us myriad graces, His seven-fold gifts and the twelve fruits of the Holy Spirit. The indwelling of the Advocate in the souls of the just, as in a temple, is a most consoling doctrine. It is by reason of the sacred indwelling of the Paraclete, that the just man lives a spiritual life. Thus sanctified by the presence of the Advocate, our soul becomes a temple of the Living God. Jesus said, "If any one love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him."

The marvelous operations of the Holy Spirit in fashioning the Body of the Blessed Christ for His earthly pilgrimage, in the adorning of the soul and body of Our Lady, full of grace, and in the sanctification of the souls of the Just, force every member of the Holy Name Society to praise God and His Divine Providence for having done all things well. We beg the Paraclete for the continuance of His indwelling within our souls, the fullness of His gifts and fruits which He gives so profusely to all who bask in the Divine Light beneath the shadow of His wings.

ISLANDS

NEWS AND VIEWS

Harry C. Graham, O.P.

"Blessed John of Vercelli, pray for us."

During this writer's recent enjoyable visit in the Hawaiian Islands it was discovered that the Holy Name units on the Islands, like those of many sections of the mainland of the United States and Canada, are accustomed to opening their meetings, as we have suggested often in these columns, with the little prayer, "Blessed John of Vercelli, pray for us." In opening their meetings in this manner the members will be heard and be assured of the graces and assistance of our beatified founder.

We here at the National Headquarters of the Holy Name Society know from the correspondence received that many clients have been the recipients of graces through Blessed John's intercession. Indeed many clients who send requests for remembrances at the perpetual novena Mass, offered at our Holy Name altar each Thursday, desire their remembrances to be in thanksgiving for graces received. Incidentally, we are initiating plans now for our annual spring novena in honor of Blessed John. This novena of Masses will open on May 2 and close on May 10, the feast of a brother Dominican of Blessed John, St. Antoninus. If you have intentions which you desire remembered in this novena we will be happy to place your requests at the Vercelli Shrine, located here at National Headquarters, and remember the intentions in the Masses.

Aloha

Last month we gave some description of our activities in the Hawaiian Islands. To elaborate on the other Islands visited,

would take too much space in this short column. The spiritual directors and members of each of these Islands seemed to try and outdo one another in their reception. Everyplace I found a cordiality and kindness that is evidenced hardly any other place in the world. In Kauai, called the Garden Island, I was given the most beautiful leis that you could imagine. In Molokai, called the Friendly Island, I was entertained by its priests handsomely. Incidentally, when Brother Joseph Dutton was living and working with the lepers, he frequently corresponded with Father Charles H. McKenna, the Apostle of the Holy Name in the United States. At Maui, we visited all the volcanos and saw the largest inactive volcano crater in the world. On the isle of Hawaii, the largest island of the group, we saw the high peaks of the mountains covered with snow, while in the valleys it is hot and almost sultry. So to all the Islands of Hawaii, we say Aloha. Their Societies and their members have been doing splendid work in the honor of the Holy Name. We hope at some time in the future it will be our privilege to visit them again. So Aloha to each and all of you.

Catholic Press Month

It has been brought to our attention that during the past month, Catholic Press Month, many parochial units brought to the attention of their membership the campaign for their particular diocesan paper as well as the various Catholic magazines. We of *The Holy Name Journal* are interested in the success of every branch of the Catholic

Press. We are interested in such success, not alone because of the greater number of subscriptions which may result, but because we are aware of the fact the Catholic Press is a substantial means for the dissemination to Catholics of their beliefs as needed in everyday life. Sometimes, as all realize, secular newspapers have unconsciously distorted the meaning of some phase of Catholic doctrine. However, in the Catholic Press we find explained the true doctrine. We offer our congratulations to all those parochial societies which saw fit to stress the need of a Catholic Press.

Georgia

Atlanta, Georgia, reported a novel installation of their newly elected officers. At the meeting of the Immaculate Conception Holy Name Society, a former officer was designated to speak to the men selected as officers of the parish Society. He reminded them their official duties will be difficult since there are challenges which must be faced and problems which must be solved. The new officers were told to remember always they have a membership to rely on, to ask counsel of and which will help them in shouldering their official responsibilities. As a theme for this installation it was considered as a building of the "whole." Those who serve as officers and committee chairmen have new jobs—the building and jobs require tools with which the work must be done. As a result each officer was presented with a specific builder's tool, and the significance of its use reminded the recipient of the specific responsibility of his office. We wish to offer sincere congratulations

for such a novel manner of impressing officers with their official duties.

Goodbye

After twelve years as head of the Holy Name Society in the Archdiocese of New York, the "Bishop of Times Square," Right Reverend Monsignor Joseph A. McCaffrey has retired and a new director has been appointed. We again thank Monsignor McCaffrey for the energetic work he has done for the Society in the metropolis. While our thanks are given and perhaps are meaningless, the Lord above, will give His thanks in eternity. So if I may say, Monsignor Joe farewell to you in Archdiocesan Holy Name work. It is with deep regret that your many other duties take you away from us, but I know that in all your other activities you shall be successful and God will bless you for your Holy Name work in the great Archdiocese of New York. To your successor, the Right Reverend Monsignor Vincent J. Brosnan, we promise that National Headquarters will give the same co-operation we have attempted to give to you. Monsignor Joe, "Ad Multos Annos."

Congratulations

Years ago when we were students a lad by the name of Ted Brophy and myself were very friendly. Today Ted has been named the new Diocesan Director of the Holy Name Society in the Bridgeport Diocese. As a priest and pastor in the new Diocese of Bridgeport he has been very successful, and we know that as the newly named Diocesan Director of the Holy Name Society he will meet with that same success. We promise him that if National Headquarters can be at any time of assistance we shall be glad to help. In the near future we hope to discuss the problems of organization and perhaps that discussion will lead to a rigorous, efficient and effective Holy Name Society in my home state.

Milwaukee

Milwaukee reports their Membership Drive has been very successful. The first five months of this activities year has seen an increase in new members of

over fifteen percent! Nevertheless there is a word of caution in their Service Bulletin for they remind all that for a successful maintaining of attendance there must be a constant check on all apparent accomplishments along this line. We concur heartily in the Milwaukee warning that merely listing new members is not enough—the keeping of the membership interested every month takes plenty of work. The Milwaukee Holy Name Union also is interested in following-up those members who have missed even *one or two* Communion Sundays. They realize that this is the way to bring back to *active* membership those who otherwise may be tempted to drop away from the Society.

An interesting feature of the Milwaukee Service Bulletin is a listing of the anniversary of each parish Holy Name Society which falls in the current month. The Archdiocesan Holy Name Office congratulates the parishes on the anniversary of the canonical erection of their Holy Name Society. Perhaps other Service Bulletins could use such a method to keep interest of the individual parishes at a high degree.

Here and There

In Warrenton, Virginia, the Holy Name Society of St. John's parish purchased copies of the Sunday Missal which ushers passed out to parishioners for use at Sunday Mass. The president of the parish units, Mr. M. J. O'Connell, expected this project to encourage more parishioners to follow the Mass in English.

The Right Reverend Monsignor F. J. Jansen of Hammond, Indiana, wrote us a letter containing some interesting information regarding the Holy Thursday Vigil. Monsignor Jansen mentions that at his parish, St. Joseph's, the Vigil has been an integral part of Holy Week since 1928. "We have never had less than twenty-five and as high as eighty-seven at *every* night hour." Our sincere congratulations to Monsignor Jansen and his faithful parishioners who attempt to act in an affirmative manner with regard to the words of Christ, "Could you not watch one hour with Me?"

The Most Reverend Bernard T. Espelage, O.F.M., D.D., Bishop of Gallup, New Mexico, has appointed Rev.



Holy Name leaders in New York honored the retiring Archdiocesan Director Msgr. Joseph A. McCaffrey, pastor of Holy Cross Church, with a surprise testimonial dinner at the Biltmore Hotel, February 14. Left to right, above, are Joseph P. Egan, Archdiocesan secretary; Archdiocesan Holy Name Director Msgr. Vincent J. Brosnan, pastor of St. Emeric's; Msgr. McCaffrey, and William F. Wolfe, president of the New York Archdiocesan Union.

Eugene J. McCarthy as Diocesan Director of the Holy Name Society. Father McCarthy succeeds the Very Reverend Edward Albouy who did such fine work for the Society. Congratulations to Father McCarthy and our most heartfelt thanks to Father Albouy.

Word has been received from the Cleveland Diocesan Union of the results of last year's Family Rosary Crusade. The report mentions that daily Rosary pledges were signed by 264,000 Catholic families and 2,608 non-Catholic families. Cleveland also sends word they are ready with their plans for the annual membership drive to be conducted from March 21 to April 11.

Ottawa

A Religious Demonstration Committee in Ottawa, Canada, has arranged to hold quarterly Holy Hours on March 7, June 6, September 12 and December 12. So many difficulties face the people of today it is advisable we all strive to receive as much spiritual help as possible. Certainly no other help can be as effective as a public manifestation of our devotion to the Blessed Sacrament through a Holy Hour.

Halifax

The Holy Name Bulletin of Halifax contained an interesting article on the misuse of language. An ex-president of the Holy Name Society decided to distribute reminders of many peoples' antipathy for profanity. His plan was to make use of small posters or cards which read—No Profanity, Please. The anticipated reaction to such signs in areas where people meet was at first a natural worry. However, the signs were so well received that many others, those in charge of industrial firms and the like, requested the Archdiocesan Headquarters of the Holy Name Society if they might have some of the cards which they would place where their employees congregate. Would it not be a good idea for all Holy Name Societies to stress the misuse of language through the use of profanity? The card-poster method worked in Halifax. Why not try it in your own area?



THULE AIR BASE HOLY NAME SOCIETY

★ ★ ★ ★ ★

THULE AIR BASE, GREENLAND: The Society that honors the Holy Name of Jesus is now active on Top of the World—in the frozen Arctic regions of northern Greenland.

Members of the Thule Air Base Holy Name Society have the distinction of being the northernmost representatives of the Society in the world. Located approximately 700 miles north of the Arctic Circle and only 900 miles from the North Pole, Thule is the northernmost Air Force Base in the world.

Thule village, an Eskimo encampment a few miles from the base, served as headquarters for Admiral Peary during his expeditions to the North Pole. Now, however, the Eskimos have migrated farther north, claiming that the noise and exhaust from the airplanes have frightened away the polar bears and seals which they hunt and depend upon for their very existence.

Always in attendance at the two meetings a month held by the Society is Father Henry N. Dunkel, Catholic Chaplain of the Base (First Lieutenant), who also serves as Spiritual Director for the Society. Before entering the Air Force he was assistant Pastor at St. Columbkille's in Dubuque, Iowa, for seven years.

During each meeting the members submit written questions concerning anything about Catholicism which has never been fully explained to them. Father Dunkel then answers these questions to the satisfaction of all. In addition to this question and answer period, an effort is made to show a good movie. At the last meeting the members were fortunate enough to see "Our Lady of Fatima."

Holding placard in picture, above, is A/3C Alfred J. Barnaby of Fall River, Mass., secretary and treasurer; Master Sergeant, right of center, is vice-president Manual Lozano, of San Antonio, Texas; at extreme left is president Lt. Arthur S. Ragen, of Braddock, Pennsylvania; and at extreme right is the chaplain and Holy Name director Father (First Lt.) Henry N. Dunkel, formerly of Dubuque, Iowa.



Christ's triumphal entry into Jerusalem is recalled by Palm Sunday procession. During Tenebrae (below) candles are extinguished singly. After unveiling on Good Friday, the crucifix is venerated (below, right).



Ashes placed on forehead on Ash Wednesday reminds men of fact they are but dust.

The Litu

The Christian world is now in the holy season of Lent, the period in which Christ's followers attempt to atone in some manner for their sins. These days of Lent constitute the special period in the liturgical cycle of the Church during which the faithful strive





The veiled cross and statuary in churches symbolizes time of Christ's hiding Himself.

of Lent

penitential in mind and body as they all the sufferings of Christ for our redemption which transpired almost twenty centuries ago in the Holy Land.

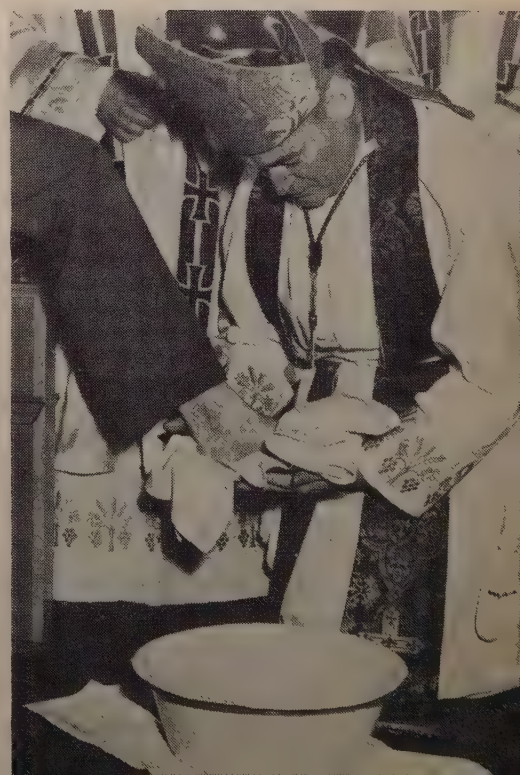
Ash Wednesday, which ushered in Lent, has seen people crowding the churches in every part of the world. Since then people are being reminded by the fasts and the liturgy that the importance of human life lies in the fact that it is a period of preparation for the certainty of death. Ash Wednesday stresses that human bodies will one day return to the dust from which they came.

On Passion Sunday the liturgy calls for lighting of crucifix and statues to remind us that before His final days Christ hid Himself from those who would have attempted to kill Him before the time decreed by His Father. Holy Week starts with the Church commemorating Christ's entry into Jerusalem by blessing palms and conducting a commemorative procession in the church. On the Wednesday, Thursday, and Friday of Holy Week the Office of Tenebrae is celebrated, during which candles are extinguished one by one to denote the gradual disappearance of the Apostles and, finally, the death of the Lord. Holy Thursday, besides commemorating the institution of the Holy Eucharist, sees also the reenactment of Christ's washing the feet of His disciples. It is on Good Friday, before the setting of the Pre-Sanctified, that the crucifix is veiled and venerated.

The fires and lights extinguished to denote the death of Christ are relighted on Holy Saturday from a single flame, "the new fire."



Blessing the new fire on Holy Saturday is done at church door, for in ancient times use of sun-glass was required. Fire is brought to altar to light a three-branched candle and the paschal candle.



Christ's washing of Apostles' feet at Last Supper recalled as Benedictine Abbot officiates at rite.



FATHER PATRICK MARTIN

The Junior Holy Name Society

March 10, 1954

DEAR GANG:

In reading a newsletter the other day I came across a description of Lent which I thought might interest you. Usually we fear Lent or at least wish it were over before it starts. In the paragraph which I read the author wrote of those forty long days as a time for developing "a spiritual one-two punch."

St. Paul in many of his letters describes life as a warfare, a battle, a time of strife. And so it is. He knew it as you can tell from his letters; and you know it as you can tell from the daily struggle you have to go through. We all know that being good is not easy.

Whom do we fight? St. Paul refers to him as "your adversary, the devil." That's the one we're up against. Again in the words of St. Paul that warrior saint, that man among men, "Our wrestling is not against flesh and blood: but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places." We've really got a fight on our hands. And unless we prepare for it we'll end up on our backs, down for the count.

Only one with monumental conceit or one who's nuts would think that he has a soft snap in this warfare. Such a fight means we must prepare. Again in the words of St. Paul, "We must put on the armor of God." But realizing the seriousness of the fight we are facing we may wonder how we can develop the one-two punch. There is needed, as we know, a development of both fists if this is to be a good punch. Both fists must be trained and coordinated so that at the split second we'll be ready.

Our right is prayer. Prayer is a simple thing but very important. We remember the long definition of prayer from our

catechism days but the simple description of it is "talking to God."

Prayer should not be something artificial. It is something natural and easy. We know that God is our Creator and as such we owe Him homage. This we pay by adoration. He has given us many gifts. For these we say, "Thanks." We realize we have been mean in the past and we apologize. We want things for the future and for these we ask. We do all this not in fancy words thought up by others but in our own words with our own ideas. At times we add to our own words the Rosary, the Stations of the Cross, and most especially the Sacrifice of the Mass.

Just as training for a boxing fight means *daily* training so our schedule here means daily prayer. Sloppy training means a sloppy fighter. Champs aren't made that way.

Our left is sacrifice. Just as daily prayer is necessary so daily sacrifice is necessary to develop the other fist of the one-two. The boxer, the ball player, has to watch his diet. This means he has to sacrifice some of the things he likes. He has to get to bed early even though he'd like to see the late-late show. But to be a champ he has to say "No" to the sweets and the TV. But if you asked him, I'm sure he'd say "it's worth it."

Lent then is our training period. It's the forty days given us by the Church to help us develop into champs for the battle of life. The weak sisters fall by the wayside. They can't take it and flunk out. No one has any respect for a quitter. All the world follows a champ.

What are you going to do this Lent to develop the one-two punch? Increase your prayers and make up some little task for yourself that will require a sacrifice. I suppose the simplest one, yet one of the most difficult, would be daily Mass. In the Mass we have the highest prayer and the greatest sacrifice, that of Christ on the Cross and that of our own in getting out of bed earlier than we have to. As I've said before, you can be a *Champ* or a *Chump*. It all depends on *U*.

Lent has already started but it's not too late. Start this Sunday with the rest of the gang at the 8 o'clock Mass.

Sincerely,

FATHER MARTIN

LABOR-MANAGEMENT JOTTINGS

"Capital cannot do without Labor: Labor cannot do without Capital"

—POPE PIUS XI

by Charles B. Quirk, O.P.

DURING the week of February 7 the American press carried the story of the submission of a large group of French priests to the will of their bishops. The clergy involved in the situation which made the submission necessary have come to be known throughout the world as the "worker-priests." In response to the summons of the late Cardinal Suhard for a unique apostolate among the workers of France these priests have sought to win the Red-ridden French proletariat for Christ by becoming workers themselves. Now, Rome has recalled them from the docks, assembly lines, workbenches and tragic slums to a substantially revised and new program of Catholic Action. With the sad exception of only three the 103 worker-priests have submitted to the Vatican directive. In so doing, they have made public expression of a fundamental principle of the Christian life—without obedience, no work, no matter how good it may be, can succeed. Behind this final demonstration of faith lies a story that is as intensely interesting as it is deeply significant for us.

Catholic France?

A common observation heard currently is phrased in this manner. "Communism in Europe has made the greatest advances in Catholic countries. The statistics simply challenge the claim that the Church of Rome is the greatest bulwark against the Reds." Like all half truths the accusation seems unanswerable until we look behind the appearances of things to

the hard core of truth. Actually, the largest and most powerful Communist party on the continent is in France. The second largest Communist party is in Italy. Therefore, it would seem that Catholic countries provide the breeding ground for Marxism. The tragic historical facts in the case, however, offer an entirely different interpretation of the situation. France, the oldest daughter of the Church, has long since ceased to be Catholic. The beginnings of her apostasy are traceable to the French Revolution of the latter eighteenth century. Through the subsequent decades of the era the disintegration of Catholic life in France was completed by the seductive atheism of her men and women of letters, the immorality of her politics, the complete secularization of her education from the primary school to the university and the debilitating race suicide of her mass birth control. Beneath the suave exterior of what men called the "most civilized nation in the world" was the rottenness of decadence.

Evidences of this decay were obvious in the final stages of the first World War when the surrender of the Germans came as French manpower reached the point of exhaustion. The terrible penalty of France's flight from the Catholic sources of her greatness came in the overwhelming humiliation of her defeat by a more virile people in the second World War. The frustration of her contemporary political, social and economic confusion is symptomatic of spiritual bankruptcy.

All this is not to deny the presence of modern militant French Catholicism. As a matter of fact the outstanding French leaders of the last decade have been zealous Catholics. DeGaulle, Schuman, Bideault, these are the men who have striven valiantly to salvage their nation's integrity. Large areas of the country remained consistently faithful to their Catholic past. But the progressive secularization of France through one hundred years of her modern history robbed the industrial masses of her great cities of their Catholic Faith and prepared them for the seductions of Communism. The measure of terrible loneliness of so many average Frenchmen is given dramatic vividness in a story that comes out of the latter days of the French Resistance movement. A young partisan soldier lay dying from a Nazi bullet. Within a few hundred yards of the fallen Maquis were some of the most glorious shrines of France's Christian greatness. Two Catholic nuns drew the lad into a doorway and bent over his bloody form in an effort to comfort his last moments. "Do you love God with all your heart?" one of the Sisters asked the soldier. Then came the answer which is the key to Communist success among the working class of France. And a sickening reply it was. "How shall I say that I love Him? I do not even know Who He is, this God of Whom you talk."

Mission de France

Confronted with the de-Christianized masses the late Cardinal of Paris

gave his powerful support to a daringly unique program of Father Henri Godin. Convinced that the first condition of any apostolate to the Red workers was the removal of the pervading suspicion of the priest by the laboring masses, Father Godin proposed to prepare specially trained priests to go among them as full-time workers. With the approval of the Holy See the experiment was launched. Priests in overalls appeared in all the major centers of French Communism. During the day they labored on docks, in factories, in all the low-paid jobs of the French industries. At night they returned to attic rooms in the slums of French cities where they attempted to penetrate the deep rooted hostility of their fellow workers. Discussions were carried on. Sometimes a Confession was heard. Occasionally a marriage was validated. And, frequently, at the dawn of some drab workday a small congregation might join the worker-priest as he offered the Holy Sacrifice of the Mass in the dingy hallway of a slum tenement.

These were valiant men, these priests of the *Mission de France*. But like priests anywhere and at any time they could not separate themselves from all the wise disciplinary safeguards of the priesthood without real harm to themselves and their apostolate. Although great good was accomplished by the worker-priests, as a whole, the intense activity of their labors outside their monasteries and rectories, apart from the protective association of fellow priests, took its toll.

Papal Prohibition

In retrospect it would seem that the Holy Father had the worker-priests of France in mind last May when he told a group of pilgrims that it was wrong to think that social reform must come first and, "then one can think of the religious and moral life of men." "Indeed," he warned, "one cannot separate the former from the latter because one cannot divide this world from the other. Neither can one break into two Man who is a living unit."

At any rate, after a series of crippling strikes in French industry during the late summer of 1953, a directive from the Sacred Congregation of Seminaries and Universities forbade seminarians to spend any part of their time working. Significantly, the letter to the French Hierarchy coincided with a Papal warning to the chaplains of the Christian Association of Italian Workers. Unlike the French priests the Italian chaplains wear their cassocks and habits as they move among the Italian workers. However, the Pope, through the Vatican Pro-Secretary of State addressed to these chaplains the following words. "May the clergy, deeply interested in these problems (of the working class) and impatient to see them solved, not surrender to the blandishments of theories upheld by adversaries of the Church as though these alone were valid or as though they furnished a more fruitful doctrinal contribution or greater vigor or action."

The New Program

Understandable uncertainty about the future of the worker-priest apostolate was resolved by Pope Pius in November when he outlined to the three French Cardinals the conditions under which the movement would be permitted to continue. Briefly they are:

1. Priests engaged in the work must be especially designated by their bishops.
2. Special and intense doctrinal training and formation in spiritual leadership must be undergone by priests chosen for the apostolate.
3. Manual labor will be confined to a limited time each day to permit the fulfillment of all the requirements of the priestly life.
4. No priest is to be allowed to assume labor union responsibilities such as leadership or similar offices.
5. Each priest is to be attached to a community of priests or a parish where he is to take some active part in the parish life. No longer is it permitted for priests to live alone.

Reaction to the Papal pronouncement was swift and filled with conflicting rumours. Fear that some of the priests might refuse obedience to their superiors was expressed in many quarters. As late as the first week in February the *New York Times* carried the headline, "Worker-Priests May Defy Bishops." However, as this column is being written, all but the tragic three worker-priests have made submission to their bishops. Father Jean Beslay, director of the Vatican Radio for French broadcasts, and himself a veteran of the *Mission de France*, appealed to all worker-priests, asking them to have confidence in the Church and Her bishops. He promised them that their apostolate would continue in another form but with the same spirit.

The Abbe Pierre

While the prayers of their brother priests implore the worker-priests of France to find patience in obedience, the poor of Paris have found the boundless Charity of Christ in another of His priests. Within the past few weeks the great city and all parts of France have responded to the pleas of a dynamic abbe whom *Time* magazine describes as organizing, "a Resistance against cold." Using the radio, the stages of theatres, street corners and the pulpits of churches, Abbe Pierre has succeeded in stirring the consciences of the more fortunate Frenchmen to the terrible suffering of the poor and unwanted of Paris.

Soup kitchens, sleeping halls and even the Parisian subway stations are employed by the little priest in his dramatic labor of love. All this, however, is merely the extension of an already successful apostolate among the abandoned of France. Frenchmen everywhere are comparing him with St. Vincent de Paul. Abbe Pierre, unaffected by the adulation of his admirers, does not lose sight of the larger need of the French masses. "It's not enough to prevent miserable people from dying in the streets," he says, "they have to be helped so they can live like men."

Watch And Pray

by Vincent M. Reilly, O.P.

**For as long as it lasted, fear taught them
their need for the help of God.**

"**W**HERE ARE THE MEN?" How often one hears a pastor or a preacher say that. "Why don't the men get out for the Holy Hour?" "Why are so few of the men at daily Mass?" I can hear the rejoinder: "Well now, the men in this country do pretty well about going to church—certainly far better than they do in some other countries. Look at our Holy Name men. They do pretty well." Yes, they do. However, who will not grant that there are far more women than men at an average gathering in church? Why is that so?

Well, it is such a widespread situation that there must be something "natural" about it. It seems natural that men be less apt to go to church on a given evening than women are. That doesn't answer the question, however. Why is it naturally so? I think it is naturally so because the male is a very independent animal. Look at a cock crowing in a courtyard and you will see what I mean. Look at St. Peter saying: "Although all shall be scandalized in thee I will never be scandalized." How sure he was of himself, how independent! He had just been told by Christ Himself: "All you shall be scandalized in me this night." Oh, the others might, but Peter never would.

Peter was a real man. Yes, he was. He was such a true man that he failed, failed because he depended on his own strength alone. Picture him a little later, cursing and swearing that he knew not Christ. He cursed and swore as though a strong man—and with the same breath, he weakly denied the Lord.

Times have not changed. There are

still people who hide their weakness behind cursing and swearing. Rather, times have changed, but human nature remains the same, weakened by sin. Even as Peter swore, he heard the crowing of a cock and he remembered the words of Jesus. "Before the cock crow thou wilt deny me thrice." The cock crowed in independence and a man realized the need for *dependence*.

Even when life teaches men dependence they soon revert to their old forgetfulness of God. I once heard a chaplain at Bougainville, in the South Pacific, express himself on just that subject. Bougainville in those days was a strange place. We held a mile and a half beachhead there, but just beyond that beachhead was the enemy. Overlooking the beachhead was a mountain. Somehow the Japanese managed to get a heavy gun up to a cave on the mountain. That gun could hit any point in the beachhead area. The Japanese did not fire continually. They would roll their gun out of the cave, fire a few rounds and then drag the gun back into its hiding place. Today the landing strip would be hit. Tonight it would be a gasoline dump that was struck. Fear began to take hold among our men.

It was a grim business to be continually living under the shadow of that gun, literally in the shadow of death. The men began to frequent the chapel as they had never done before. The chaplain rejoiced. Then the Army brought in some heavy siege guns. A spotter plane continually scanned the mountainside. For days our shells pocked that mountainside and the Jap-

anese gun was silenced. Things became normal and the men stopped going to church.

IT IS EASY to see why the men stopped going to church. The danger was ended. Yes, but why did they start going to church? You will say: "It was because of that Japanese gun." Yes, and no. It was because of the Japanese gun, but only insofar as it made those men think. Throughout the day they could not forget that gun. They realized their helplessness. Only God could keep them from being hit. The more they thought about it the more they saw the need for going to church.

The chaplain at Bougainville, after the danger had passed, was faced with the situation met by the average pastor at home. The men were not coming to church. The reason? The men had stopped thinking. Had the chaplain been able to get the men to think of God after the period of danger as they had during the danger his chapel would not have lost its "popularity." There you have the answer. To get men to church you have to get men to think.

Those men at Bougainville had emphasized the negative. They had dwelt on their weakness in the face of an implacable enemy. Fear had taught them their need for the help of God. It is too bad they did not also consider God's goodness and loving kindness. It is sad that they did not realize His goodness and loving kindness in preserving them through the danger. Had they done so, the chapel, *after* the time of danger

would have been as crowded as it was during the furtive shelling of the beach-head.

NOT ALL at Bougainville immediately forgot the need for God's help. Not all were unaware of His goodness in directing those shells away from them. That was apparent even on the day the chaplain spoke. After all, there were some there to hear him. Had all forgotten, the chapel would have been empty.

Last month I saw a telecast in Washington which indicated that many men, like those faithful ones at Bougainville, did not forget God's goodness. It was an Armistice Day program. The program opened with scenes from World War II. There were shots of chaplains tending the dying. The commentator said there were men who had profited by their war experiences; who had come to an awareness of the need to serve God more fully, more lastingly. Then he interviewed some of those men.

The first was a Dominican. He had been a Lieutenant-Commander in the Navy, an executive officer of his submarine. Now he was a Dominican student for the priesthood. When asked how he had come to join his Order, he said he had liked its intellectual character. He thought the important things were ideas and the Dominican vocation in serving God would give him the chance to fight the battle of ideas. He said his time in the Navy gave him time to think about such things. Then there was interviewed a Paulist. He had had an eye shot out during a tank battle. Commander of a tank, he had heroically exposed himself in order to be sure to straddle and not crush a wounded American lying in the path of the tank. A German soldier shot away the right side of his face. Asked how he had decided to become a priest, the former tank commander said: "Well, as I lay in the hospital with both eyes bandaged, I couldn't see, but I could think. I thought, 'Why can't America be as strong spiritually as she is in this war?' That thought eventually led me to the Paulists."

The last man interviewed on the tele-

cast was a Carmelite. He had been a bombardier during the war; had lived through the bombing of the Ploesti oil fields. When asked how it had happened that he was converted to the Catholic Church and then became a Carmelite, he replied: "Well, I spent thirty-three months in the Air Corps. That gave me lots of time to think."

Have you noticed what was common

Holy Name of Faith

To His contemporaries and intimates Jesus was "a man approved by God" (Acts 2:22), and the faith of the early Church consisted in attributing to this man Jesus the attributes of Savior and of God. Thus the Gospel of St. John was written "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name," which means Savior. Faith consists precisely in the copula: Jesus is the Christ, Jesus is the Savior, Jesus is God.

In effect, the disciples believed that Jesus is risen from the dead, that He is not a man as the rest of men, but that He is the Messiah announced by the prophets, the Christ; nay more, that He is the Word made Flesh and worthy of adoration. Thus the name of Jesus, imposed by God as the proper name of one new-born, is to be pronounced, spelled out, by each believer, who will discover in it progressively all its riches of doctrine and of power. Simultaneously, the mystery of salvation will develop and reveal itself to the believer. This mystery comprises not merely the pardon of sins but the possibility of being reborn into a new life which is properly divine. "Everyone who believes that Jesus is the Christ is born of God" (1 John 5:1).

—CESLAUS SPICQ, O.P.
in *La Vie Spirituelle*

among those men? Have you noticed how they all pointed out that the service gave them time to think? Thinking was what led them into the Church, into the official service of that Church. Thinking is what will lead all men to Church services.

THE SORT of thinking we have in mind is the sort of thinking that went on at Bougainville. It has two facets. The one

consists in the consideration of our individual neediness. The other considers the goodness of God. This process of thought is meditation. There—we have used the dread word, meditation, the word that too often conjures up notions of a strained and rarified procedure, when really meditating is simply mulling over our neediness and God's goodness. It is such a simple thing that the Dominican way of reciting the Rosary requires meditation on the various mysteries. And since any good soul can say the Rosary, so can anyone meditate.

After Peter had denied Christ, we are told that he wept bitterly. Christian tradition tells us further that Peter never forgot his denial of his Lord. He must often have recalled that dark night in the Garden of Gethsemane where Jesus had warned: "Watch ye and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak." In other words Peter must often have meditated on his weakness that night. The good thing is that he did not stop there, with the fact of his own weakness. Had he done so, he never would have found the courage to face even death for the Master he once denied. No, he meditated not only on his weakness, but also on the goodness of His Master. Those meditations made a man at once humble and strong. Peter, in a way, meditated on the first sorrowful mystery of the Rosary, the Agony in the Garden. That meditation colored the whole of his life.

We have not had Peter's experience; we may never, through serious sin, have turned our backs on Christ. Yet we can, in a way, relive the mercifulness of Peter's experiences with regard to our Savior. We can do so through the Rosary.

I began by inquiring, "Where are the men?" I think they are not in our churches only because they do not *think enough* about the truths of our faith. How get them to do that? Get them to say the Rosary and to meditate. Have them "watch" the life of Our Lord unfold in the mysteries of the Rosary. Have them "watch and pray," ever mindful of man's continuing neediness and God's bountiful resources of succor.

the current scene

frank j. ford

IN a blistering attack on those who are attempting to promote false ideas of liberty, Msgr. Matthew Smith, editor of the *Register*, notes, "A none too subtle campaign is being carried on for the scrapping of those restraints that are necessary for life, liberty, and the pursuit of happiness. We are being told that liberty means the right to do exactly as we please. Yet common sense makes clear that there can be no freedom without moral control. At times the police power has to be called in. The idea that political or personal liberty can exist without some constraint is not mere nonsense, but is diabolical.

"The notion is being spread that any sort of restraint is anti-Constitutional, anti-American, anti-progressive, anti-human. The movement is motivated chiefly by a desire to make money by pandering to mortal sin. There is no such thing as freedom if it does not work for the masses of the people; and it has no chance to work for the masses unless it is kept within moral bounds. If, on the other hand, a few millionaires with the notion of becoming billionaires are allowed to run away with the movie industry and turn it into a vile pit of the dirtiest sex; or if publishers are permitted to turn out floods of indecent literature; or authors are to be encouraged to be as dirty as possible in their description of scenes and thoughts that ought not to be mentioned in public, what happens to the liberty of their victims?

"The common people," insists Msgr. Smith, "have the right to protection for themselves and their children against men and women who seek money by stirring up the lowest instincts in human nature. All liberty has correlative duties. There can be no real

freedom without a curbing of our savage and indecent desires. We have to learn that, as no government can exist without certain restraint on its citizens for the common good, so no individual has a right to that kind of freedom in which he pays no attention to the rights or dangers of others. A movie maker who teaches wrong moral principles through his films, or an author or publisher who for the sake of gain takes a deliberate chance on wrecking the morals of even one reader, will in time stand in judgment before God and, having planted the wind, will reap the whirlwind."

A Protestant Protests

The widely circulated stories of persecution of Protestant ministers in South America, receives their most effective answer from the Rev. Stewart W. Herman, prominent Lutheran clergyman who recently returned from a month's tour of Colombia, Venezuela, and Mexico. "Sincere Protestants," asserts Dr. Herman, "are not aware of the offensive methods employed by some irresponsible Protestant missionary elements. Violent outbreaks against Protestants are sometimes the result of needless provocation by overly zealous Protestant missionaries, whose presentation of Christ's message is all too often confined to bitter attacks against the Roman Catholic Church."

He'd Like To Trade

"There must be a tougher way of making a living than playing baseball," wryly observes sports writer, Bill Warner, "but right off hand we cannot think of more than a thousand. The off season is the toughest part of the whole thing. The player who

wants to pick up a little pin money during the winter months is forced to work at an hourly rate of pay that comes a bit below that set up for him in the sunny months.

"If a player cannot find a job, which is not too hard to understand, he must bide his time waiting for the contract signing by taking it easy on some Florida beach or Arizona ranch. All we can say about this sad situation is that it should happen to us, especially on those mornings when the only motion we can get out of the aging jalopy is a shiver from the cold."

Tempest In A Nursery

"We hesitate to offer our two bits worth on the controversy raging around young David, the 6-month-old who is being mothered by alternating sets of four girl students at Eastern Illinois State College," says the *Chicago Daily News*. "We are well aware of what can happen to a gabby bystander. The baby is being used to teach junior home economics majors infant care. In return he lives what would strike many babies in his situation as the life of Riley. The mother is happy about the arrangement and David isn't talking yet.

"But child welfare experts in Chicago and Springfield," notes the *News*, "have raised their hands in horror. So many 'mothers' will do things to the child's personality, says one. Early attachments are of the greatest importance, says another, and David is going to wind up with a bad case of multiple attachments. What's equally bad, adds a third, is that David's attendants are all girls, so he is growing up without benefit of a 'father person.' Eastern State, which is coeducational, could

remedy that by drafting a man student to chuck David under the chin and retreat hastily when he cries for any number of excellent reasons.

"Solomon got away with a not dissimilar situation. But we will confine our comment to recalling that many a baby with a normal complement of parents also had a couple of grandmothers, a great-grandmother or two and assorted aunts and woman neighbors who came and went. A surprising number of such babies grew up and managed to avoid both jail and the poorhouse."

Have Another Round of Spuds

The man who invented the drunkometer says that there is nothing like mashed potatoes to muffle the effects of intoxication. The authority, Dr. Rolla Harger of Indiana University, says that the theory of coating the stomach with olive oil in advance of imbibing was also well thought of. Commenting on the doctor's remarks, the *Chicago Tribune* says: "One supposes that the strong waters slide harmlessly over olive oil and are absorbed by mashed potatoes, as by a blotter. The only trouble with these remedies is that they assume that the subject knows his intentions—i.e.: that he figures in advance on drinking more than he can handle and, therefore, takes precautions before proping himself against a bar."

"Our knowledge of these matters is academic, but we have never heard this to be a fact. When the old soak starts out, the last thing in his mind is that he is going to drink himself comatose. But even if he did have some dim perception that this would not be an unlikely outcome, it would take much stronger fiber than he is likely to possess to establish his stance at the brass rail and instruct the bartender, 'A heaping order of mashed, Mac, and two fingers of Old Undertow.'"

Faith Defined

Columnist Sydney J. Harris is convinced that few people know what

faith means. "Along with 'freedom,' the word 'faith' is the most abused and willfully misunderstood in the modern lexicon," he declares. "It serves as a blanket excuse for our intellectual laziness and moral cowardice. Faith is not the opposite of reason. It does not contradict reason; it fulfills and completes reason. It begins where reason must let off, for the truly reasonable man is aware of the limitations of reason."

"But we must first of all go to the limitations," says Harris. "A benevolent ignorance, covered by faith, can become the most dangerous instrument of social suicide. This is why both Aristotle and Thomas Aquinas insisted it is impossible to be virtuous without being wise. Faith in the modern world has become largely a method of avoiding the painful process of thinking for oneself. If what you believe in does not matter, so long as it makes you feel good, then there is no objective truth, and one man's meat is truly another man's poison. But no one who has genuine faith believes this—for to have faith means that we believe the same things are true for all people, or they are not true at all; and if they are not true, then faith is merely a matter of taste. So the people with blind faith contradict themselves without knowing it; and are irreligious without knowing it, because they will not bother to give the study of God or religion one tenth as much care as they give to household accounts. This is not faith; it is funk."

Misplaced Laurels

"The most quizzical joke of 1953," says Father Paul H. Hallett, "was the naming by Associated Press editors of Methodist Bishop G. Bromley Oxnam as one of the runners up to Bishop Fulton Sheen as 'religion's man of the year.' In 1940 Dr. Oxnam had written an article in the *Protestant* (long defunct and with proved Communist associations) called 'Monsignor Sheen and Clerical Fascism.'"

"Bishop Oxnam is a glib speaker, with a genius for getting his name

into print, but he has scant significance outside the context of religious tensions, which he has so frequently exploited against the Catholic Church. Nobody can seriously accuse him of being a Communist, but his gullibility in joining suspect groups has been equalled only by his Humpty-Dumpty logic. When last July 21 Representative Kunzig asked him: 'We are wondering why you sent this (a copy of a pro-Communist book, called *Behind Soviet Power*) with a letter of recommendation to all the Methodist ministers throughout the United States,' Bishop Oxnam replied: 'We wanted them to see the real menace of this situation in terms of sympathetic treatment of the case.'"

A Bit About Lincoln

Peter Cartwright, a pioneer preacher, and Abraham Lincoln lived in the same neighborhood, were good friends, but had many a bout. Cartwright was a prominent man at the time, even more so than Lincoln. Not many hecklers ever downed Cartwright. When Lincoln and Cartwright would meet, as they often did, it was a toss-up as to who would come out ahead.

It so happened that Cartwright was running for Congress against Lincoln, when one evening Lincoln dropped in at a revival meeting Cartwright was holding. Lincoln came late and took a seat in the rear of the church. At the close Cartwright made his customary proposition to the audience. Said he: "Everybody here who wants to go to heaven stand up." Everybody arose except Lincoln. Then the preacher said, "Everybody who wants to go to Hades, stand up." Of course, nobody stood. Cartwright pointed to Lincoln and said, "I see Mr. Lincoln here, but he failed to stand on either proposition. I would like for Mr. Lincoln to tell us just where he wants to go."

Shrewd as he was, Cartwright reckoned without the quick-thinking Lincoln who rose to his feet, and in a clear voice replied, "I am glad to answer Rev. Cartwright's question—I want to go to Congress." And he did.

Blessed John of Vercelli

by Paul C. Perrotta, O. P.

CHAPTER XIII — THOMIST

UPON BEING EXCUSED from the duty of accepting consecration as Patriarch of Jerusalem, John reassumed his control of the Order and plunged more determinedly into the business of effecting a reconciliation between France and Castile. The vexing negotiations forced him to miss the General Chapter held in Milan in 1278, the only one not presided over by him during his entire generalate. It became quite apparent at the end of the winter of 1279 that nothing could come of the negotiations. The Pope was informed of this by the conciliators. He made one last personal attempt by writing to the two Kings, which gesture proving equally futile, the Pontiff released John from the concern.

John was now free to devote his full time to the affairs of the Order. He left Bordeaux for Paris, where the General Chapter of 1279 was to meet on May 27. It was destined to prove an important one in the history of the Dominicans. Much opposition, actuated by petty jealousy, had arisen to the doctrine of Saint Thomas Aquinas, the Angelic Doctor. If clearness of mind or firmness of character were lacking in the head of the Order at this moment, the Order might likely have lost its glory in its greatest son and its very unity.

John had always revered the Angelic Doctor for his great learning and his greater piety. He was shocked that now that Aquinas was dead, small souls, great as they were in learning as professors of universities or in positions as bishops and cardinals, began accusing Thomas of heresy. Whole-heartedly and magnificently, John rose to the defense of the Angelic Doctor. He knew the

worth of the man at first hand, having worked with him in three General Chapters: at Valenciennes in 1259, in Bologna in 1267 and in Paris in 1269. He had consulted him often on moral problems, receiving always from the great saint a clear and sound solution. In this connection, one of the tracts had been dedicated to John, the XXII opuscle in the Pius V edition, concerning the formula of sacramental absolution. John knew well how valuable had been the work of Saint Thomas for the Church and the Order, hence he could not permit any disparagement of his fame by little foxes who thought that by debasing Thomas they could advance themselves.

Convinced from the start of Saint Thomas' soundness of doctrine, John had sought to make the *Summa* the official text in the schools of the Order. When fierce opposition rose to this endeavor, to play fair with all, he instructed the capitular fathers who met in Milan during his absence the previous year to make a thorough study of the case. The Chapter sent friars to England to dispute the matter with Robert Wilverby, the chief antagonist. This Dominican was made a Cardinal by Nicholas III in the period of the dispute, hence he carried great weight. But John carried more. When the General Chapter met in Paris in 1279, after reviewing all the objections of the opponents of Saint Thomas, John, with that clear vision which saints enjoy concerning other saints and the welfare of the Church, had the Chapter pass the following act:

Since Father Thomas Aquinas of venerated memory has greatly honored the Order by his

praiseworthy life and by his writings, it shall not be permitted that anyone in the Order speak in an irreverent manner about his person or his writings, even though some may not agree with his teachings. We therefore order the priors provincial and conventual, their vicars and visitators, to suppress abuses of this nature and to punish them severely.

The opposition continued for some time, but John's prompt and effective action had broken its back and preserved for the Church and for the Order the treasures of Thomism.

JOHAN had never visited England. He thought it opportune now to fix the local of the next Chapter at Oxford. In his customary circular letter at the close of the Chapter in Paris, he expressed more eloquently than ever before his desire that the brethren retain the fervor of spirit in warring against the corrupting influences of the world. There are a few passages in it worthy of note:

With the zeal of novices, keep at spiritual studies as your vocation demands.

Dwell in the house of the Lord with happiness of heart, maintaining the unity of spirit, full of affection one for another, and walk ye along His holy paths in tranquillity of soul.

Grow ye as sons not unworthy of your fathers.

Let no one take pleasure in the disgrace of another, talk not about another's faults, lend your shoulders to him who is about to fall, and to him who has fallen, refuse not your compassion and your hand to help him rise again.

Before leaving Paris, John had many talks with King Philip. The monarch was very gracious with John. Though

inclined to impetuous anger and vengeance, this son of the saintly Louis was amenable to the good advice of priestly counselors and entertained the most profound respect for the Order for all that it had done for his royal house, and particularly in its present promotion through John of the cause of the canonization of his father. To show his gratitude, Philip had a clause inserted in his will directing that his heart after his death be given to the Dominican convent of Saint James in Paris.

John then set out for Rome for personal consultations with the Pope. After visiting convents en route, he boarded a ship at Marseilles and arrived in Rome in the fall of 1279.

He was invited by the Pope to sit in on several consistories held to devise ways and means of settling the Castilian question. John had not seen much of Rome, hence he enjoyed thoroughly his brief stay in the Eternal City. Rome always offers to its guest or visitor of good will an inestimable gift: a greater conviction in the Faith and an apostolic desire to spread it catholicly throughout the world.

Nicholas III was as great admirer of the Franciscans as Clement IV had been of the Dominicans. He solemnly approved their rule of poverty and, by special instance, incorporated an official interpretation of it in the code of canon law. The interpretation of what kind of poverty should be practiced by religious had caused many disputes among the Franciscans themselves and between them and other Orders. Anxious to stop the bickering which in support of a particular brand of poverty often violated charity, the Pope ordered John as head of the Dominicans to see to it that the criticisms cease. John was an anxious as the Pope to keep peace, so he wrote a circular letter to all the Provincials telling them that since the Pope in the exercise of his supreme jurisdiction had approved the rule of the Franciscans and had given it an official interpretation, wherefore anything said contrary to this interpretation would incur excommunication *ipso facto* reserved personally to the Pope, it behooved the brethren to

obey and refrain from all comments on the rule.

During his stay in Rome, John actuated the long desire of Dominicans to have a convent in the central part of the city. Santa Sabina, where Saint Dominic had established his headquarters, and where fittingly his successor still resides, was on the outskirts of the City. In 1255, the Dominicans had been given an abandoned monastery of nuns by Alexander IV, near the Pantheon. A small church was built in 1276. Now in 1279, thanks to generous donations, John was able to lay the foundations of a great basilica which, since, has become the famous Santa Maria sopra Minerva, the heart and center of the industrious Roman Province.

AT THE START of 1280, John took his walking stick to begin his long journey to Oxford. Though now eighty years of age, he possessed remarkable vigor abetted by a deep heart's joy. He had letters from the Pope accrediting him as Nuncio to the courts of France and England. Again, John was asked to seek the reconciliation of France and Castile and unite the Christian princes in a new, mighty effort against the Turks, as the Council of Lyons had directed.

Visiting all the convents he could reach on the way, by spring he found himself in Normandy, where he embarked for England. He took the opportunity to visit the convents in Scotland and Ireland. Returning to England, he convened the Chapter on June 9, in Oxford. During the Chapter, the controversy on Saint Thomas flared anew. The new Archbishop of Canterbury, John Pekam, a Franciscan, had been a bitter opponent of Thomism. The Dominicans had defended their brother against him, which brought about fierce disputes between the two Orders. John, who was a lover of peace, hated it all. He saw great harm in the disputes, especially when they concerned matters that were mainly speculative and of no great importance in theology. He warned all professors to be temperate and to occupy themselves more with solid truths than

with idle questions. In his customary circular letter after the Chapter, he voiced some pertinent advice:

Check with the rein of silence this tendency to talk-fests and idle discourse.

Retire to the quiet of your cells and dedicate yourselves to the study of the sacred scriptures.

On his way back from Oxford, he visited convents in Flanders, Holland, and Switzerland, doing it more leisurely than was usual for him. By the spring of 1281, he was back in his beloved Italy, stopping at the convent in Milan. He lingered here a while, delighting to spend his time with the novices. He asked them to his table and spent hours in paternal conference with them.

While John of Vercelli was in Flanders, the Pope died. After six months of wrangling, the Cardinals elected a Frenchman, Simon de Brie, who took the name of Martin IV. John now hurried to Orvieto to pay homage to the new Pope. He was a great admirer of both the Franciscans and the Dominicans. Now that he was in office, despite the frowning attitude of the episcopacy, he determined to revive the ancient privilege which these two Orders had enjoyed of having their members preach and hear confessions anywhere without the need of first securing the local ordinary's permission.

The General Chapter of 1281 was to meet in Florence. John went there to convene it, June 1. He found some grave abuses had developed, particularly in the Roman Province. With characteristic promptness, he denounced them. In a speech full of holy anger, he begged: "Let not the zeal of the Order grow cold. With shame, I say it that it has lessened in so many, whereas it should be warmer and regain the fierceness of the original blaze."

It seems that there was much vain-glory in seeking titles. At this time the title of Preacher General was esteemed more highly than that of Master of Sacred Theology, for it carried more privileges and was eagerly sought. The Masterate, now the greatest gift the Order can give to its sons, at this time con-

veyed responsibility rather than honor. Saint Thomas had been a master, but had no rights with it, nor did he seek any. The great never seek anything; the small souls do. The title of Preacher General was endowed with much honor and power, hence it was avidly desired and scheming done to have it possessed. John found many who had been given it unworthily and suspiciously. With characteristic courage, he remedied the whole situation by a stunning action. He immediately took the title away from all in the Roman Province. In his circular letter after the chapter, he explained his action:

We have been in darkness, my beloved, walking through gloomy and erroneous paths, serving more our own than the divine Will.

The preacher of the divine word must meditate faithfully day and night on the law of the Lord and with fervent prayer attend to a reading which is not idle but solid and useful.

In your conversations, even with strangers, let the knowledge thus gained be apparent so that correct manners may reveal the grace of God and the testimony of your deeds may render efficacious the word of the preacher.

The next Chapter was fixed for Vienna. It is almost incredible that this octogenarian should plan to walk the great distance it would require over mountainous terrain, in uncertain weather and through cities that were torn by civil strife. Typical of this latter situation was something that occurred in Sicily at this time. The fury of the natives there against the French drove them to slay in cold blood the adherents of Charles of Anjou and even to dismember women who were pregnant by French soldiers. The Pope himself mentioned this atrocity of the Sicilian Vespers in his bull excommunicating Peter of Aragon, who was seeking to dislodge the French king, and sent Cardinal Gerard to Palermo as his legate to quiet the disturbance. John himself was dismayed by the incident and wrote to the friars in Naples and Messina ordering them to abet the work of the Papal Legate to restore order in the distracted realm of the two Sicilies.

The situation in northern Italy had not improved. The old feud between

Guelph and Ghibelline still flared fiercely, and the old problem of inquisitors was still pertinent. The Holy See demanded that he appoint new men to cope with the situation. John's spirit had always been to seek to bring back the erring sheep through kindness and love. In his mind there kept ringing the constant advice of the Beloved Apostle, John: "My little children, love one another." The preaching of his patron saint molded John into the pattern of a man who would try with love to wrest a loyalty which force can never effect. Obedient, he assigned his men when he had to for work in the inquisition, but his own heart felt that it was not the lasting way to save.

For the last time in his life, John visited his beloved Lombardy. From its

green plains he lifted his eyes to the mountains, the footstools, his Piedmont, of the greater majesties beyond, and as his gaze went upward to the snow-capped peaks of the Alps his soul, pure as their driven snow, rejoiced that it had been his lot to translate their physical purity and majesty into the moral realm, first of his own conscience, and secondly of the conscience of men through his preaching and labors. It was a moment of solemn and sacred solace. With some human regret, yet with expansive spiritual joy he left those scenes forever to face whatever his brief remaining future had in store.

EDITOR'S NOTE: In the concluding chapter, next month, the beatification of Blessed John is detailed.

PREACHING BY DIALOGUE

(Continued from page 10.)

At every pitch many people may be seen thumbing through their Bibles gathering quotes to fire at the speaker. Perhaps the most numerous hecklers are Bible fundamentalists who argue Scripture text for Scripture text. One steady attendant feels that he is so well versed in the teaching of the early Church that he has styled himself "the Tertullian of Washington."

MANY Catholics attend to learn more about their faith. Fallen away have come back to the Sacraments as a result of attending pitch talks. One "regular," a hotel man who works nights, gives up precious hours of sleep to come. This man had been away from the Sacraments for many years when he first discovered the pitch. The example of these militant Christians who were attesting to their beliefs out in the market place helped bring him back to the Church.

Many young men are in evidence in the crowd. Four years ago a student at Catholic University was so impressed by the apostolic work of the members that he joined the Paulist Fathers, specialists

in the non-Catholic apostolate.

The vast majority of the crowd are non-Catholics. These people are being instructed in Catholic doctrine. They are having the true Gospel of Christ preached to them for the first time. The work of the Guild is truly apostolic. Catholics are being made more militant. Non-Catholics are being instructed. Prejudices of long years standing are being broken down.

During one talk a bystander was heard to comment, "The Church is certainly 'on the ball' getting onto the street corners like this." This outdoor preaching truly follows our Blessed Lord's instructions to get onto the highways and the byways, preaching the Gospel of the Kingdom. The outdoor dialogue is the newest apostolic endeavor to meet the challenge of the times. It serves as a fine complement to other conversion activity, such as the Knights of Columbus Correspondence course, the missions for non-Catholics, and other works. These apostolic activities are powerful means of effecting the desire of Jesus Christ that "there be one fold and one shepherd."

If God Is Calling You

by Father Frank J. Sullivan

From one who had to wait himself, here is strong hope for the late vocationers.

SO YOU want to be a priest, but you're afraid you're too old to make the grade? The priesthood is possible for you and you could attain it, we suppose. Well, wanting to be a priest is good and all right; as a matter of fact, the Church recognizes the desire itself to be a priest as a possible, even probable, sign of a vocation. And, about being too old—it ought to be the least of your worries. Being "older" can be actually a point in your favor. You are more settled in your outlook, you know what you want and are willing to take the long view of things, a view that keeps its eye upon the future and at the same times does not readily suffer any blindness for the here-and-now. If age is all that's troubling you, forget it.

Take me, for instance, if you're looking for proof. I will admit that I'm not yet an old man. Twenty-eight isn't too awfully old. But neither is forty. It is largely a matter of the way you look at it. By this I don't mean to say you are as young as you feel, though this may well be true. What I mean to say is this: one is never too old to answer the divine call.

It stands to reason that, providing it actually is God Who is calling you to embrace the religious life, then, God being what He is, He will certainly provide the means, and the helps, whereby this goal He has set you can be accomplished. Now don't get me wrong: it may not be easy; in fact it might be pretty difficult. Beginnings always are. And not only beginnings, either. You may buoy yourself up, once you have entered the seminary, with the thought

that as time progresses, things will grow easier of accomplishment. The opposite might well be true, though this is generally not the case. Yet it is an alternative which must be considered.

When I first entered the seminary, fresh out of the service, I was faced with the disagreeable task of learning a new tongue, Latin. I was also faced with having to become used to a more rigid routine than that to which, while in the service, I had become accustomed. Moreover, never having attended parochial, but public schools, it was, in another way, an entirely new experience which I was facing. Age, again, had to be considered. Maybe I was only four years or so older than the rest; but, after all, a man does "a heap" of living in that space of time, especially when the Sword of Damocles hovers over his head. The service made a man out of me, an old man; it put iron in my backbone and an oldster's head upon a younger man's shoulders. It bestowed a certain—and far from niggardly—amount of worldly wisdom upon me, but at the cost of a youth I had to sacrifice by flying daily into the face of death and suffering. There was death and suffering, the like of which I had not previously imagined possible, and it all on a scale far beyond my ken.

It wasn't easy, living through a war. And it wasn't pleasant, either. But then anything worthwhile costs something; nobody gets anything for nothing. Life has no "bargain-basement" where one picks up valuable experiences at half-price.

Why expect things to be any different

once you are out of the service? Should the pursuit of life's most sublime vocation be easy? Why not admit that life withholds its rewards till the moment one faces up to its challenge? Surely this, above all, is one lesson you have learnt in service. It is one your standing toe-to-toe with death brings all too quickly in its wake. So admit; life's no bed of roses. Not for you, not for me. For the next fellow, maybe; but not for most of us, the so-called "average guys," the products of middle-class homes, who've never known what it was to have a silver spoon in their mouths, who've had to work and scrape to get what they wanted out of life, shining shoes, delivering papers, running errands, fighting other people's wars, living, suffering, dying, unknown, unrecognized, unrewarded.

SURE, a fellow can grow bitter, and frequently does, if he sees life has kicked him around, callous, hard-heartedly, with no concern for his feelings, using him for what he was worth, then dropping him once he's been drained dry and can no longer produce. A fellow can grow mighty bitter, and he can even carry this bitterness over into his view of God. He can look at God as though He were not what He is: absolutely just, therefore, fair and impartial, rewarding our efforts if they are good, punishing them if they are bad, making fair recompense in either case.

What do you expect if you hang back, saying, I'm not good enough for a priestly calling. I'm not able enough, besides which I'm too old. Rather, let

God be the judge of whether or not you will "fill the bill" in serving Him. But, above all, give God a chance; hasn't He given you already much more than you deserve? If He wants to give you more, why that's His business and who, pray tell, are we to tell God how to act?

There is a type of pride which masquerades as humility, and this is often at the root of our unwillingness to make that initial plunge, acting—to quote the ancient expression—as though all depended upon ourselves and praying as though all depends upon God. When we say, "I'm too old for the religious life or for the priestly life," what we are really thinking is, "Can I face up to such a life? Am I man enough? What if I flunk out?"

It is precisely this fear of failure we must set our minds to overcome. It is a weed in our mind and must be rooted out, else it will strangle the flower of our priestly vocation and it will wither on the stalk of our own fear.

The only way in which we can be certain of whether or not we have a vocation to the priesthood is to make the attempt, enter the seminary, "give God a chance." Else, did we but stand outside looking in, noses pressed to the glass of our possible vocation, desirous but hesitant, we would find ourselves in that most unhappy of states: dwelling perhaps not exclusively, but nearly so, upon the thought of what-might-have-been, than which no sadder fate can be imagined.

Once having overcome this initial obstacle, what happens next? Is it smooth sliding all the way or, on the contrary, is it a rough, long, up-hill climb from the day we enter the seminary, hearts filled with hope, to the day we depart, hopes fulfilled, our training completed, the oil of ordination still damp upon our palms? It is neither or, rather, it is both; for, like any other life, any other existence, it is bitter-sweet, this life as a seminarian; it has its ups and downs, its hills and valleys, its pleasures and its pains. Yet, beneath it all, there is the awareness that you are doing your best. You are, of course, else why bother in the first place? As an old Irish pastor

once remarked, "Shure, even the angels can do no better"; than your best there is none better. And, where God is concerned, to give less than your best is to prove less than loyal, less than grateful for the graces He has so generously bestowed upon you. He may have brought you, safe and sound, out of a war—or possibly out of some other unhappy state of life—and inspired you with thoughts of becoming a priest.

Getting back to concrete cases: the seminary I attended boasts of an enrollment of close to two hundred students, a quarter of them ex-servicemen. One out of every four seminarians is a former serviceman. Needless to say, then, one out of every four seminarians is older—from one to ten years older—than the other three. Why, in my class alone there were thirteen—out of twenty-one—who were veterans of the armed forces, most of them with overseas service, three or four of them wearers of the Purple Heart, and ranging in age from twenty-four to thirty-six.

So a particular "new" priest is older; what's a few years? The experiences gained him by age may well prove the vehicle whereby another soul may be brought to God; by means of deeper understanding of human nature, with its frailties, his work as a director of souls may bear extra fruit. He ought certainly to have gained in understanding and sympathy for his fellows, and

kindness can have a powerful attraction.

No argument is valid when directed against the promptings of the Holy Spirit; all that holds true, once God calls you to come follow Him, is that you at least make the effort to respond. Do your best to obey the call; as for the rest, don't let it trouble you—age, experience, background, and all the rest. Such things do not hinder God, else why should He see fit to call you to His service?

If you want to be a priest, what's stopping you? Only yourself: forget yourself for a moment and remember God. Then, at least you'll prove yourself willing to meet God halfway, and, halfway there, you're certain to find God waiting for you, to give you the helps you will need.

So you want to be a priest, do you? Well, all I can say is: Come 'on in, the water's fine. You'll love it once you're in. But, for Heaven's sake, don't take too much time making up your mind; the tide might change, and even God grows weary of waiting; the offer may be withdrawn if not readily accepted. This is one risk you needn't run, if only you're prompt in willing to give God the chance He's asking for, the chance to model you after Himself in order that, through you, He may visit, comfort and bless, and prove Himself what in fact He is: our Emmanuel, our God-with-us.

Gethsemane

Though a thousand men bear similar pain
And a thousand women feel the same loss,
On each individual heart is lain
The pressure of a separate cross.

Pain is not for the public square,
Pretense must serve with the careless smile.
There is sacrilege from the haughty stare
For the grief no hour can reconcile.

Though hearts may blend in unison
For the self same cause in measured tone,
Though friends minister as the deed is done,
When the human heart breaks it breaks alone.

—ANNE TANSEY

One For The Book

Mike Agostino, Villanova's freshman sprint star from Trinidad, is credited with an unusual approach to track success.

"I've been running since I was nine years old," said the 19-year-old youngster. "No one ever coached me. For years I've been reading books on track. Any book I could get my hands on."

That Agostino has absorbed well what he has read is shown by the fact that in January he celebrated his 19th birthday by setting a new American indoor record of 9.6 seconds for the 100 yard sprint. On an outdoor cinder course last Summer, Mike raced over the 100 yard distance in 9.4 seconds.

But even with such feats, Agostino only gained national recognition a few weeks ago when he outran two Olympic champions, Lindy Remigino and Andy Stanfield, in the 50 yard final at the Knights of Columbus Meet in Boston.

Mike, a freshman in commerce and finance at Villanova, is regarded as an almost perfect sprinter by Jumbo Jim Elliott, Villanova track coach.

"There isn't much you can tell that sort of fellow," explained Jumbo Jim. "Through books and through experience he has picked up most of the tricks. Certainly, he has the determination and desire to run. The only thing I've done is work a little on his starts and show him how to relax while he's running."

In any case, Mike Agostino is one for the books!

More on Wildcats

While basketball and track are top winter athletic activities at Villanova, a word of praise is due Eddie Geisz, the Wildcat swimming coach, and all

others who played a part in the resumption of the National Catholic Interscholastic Championships last month. That meet was an outstanding attraction before World War II. At that time, Villanova was a power in Eastern college swimming circles. And this year marked the resumption of the tank sport at Villanova since it was halted by the War.

Again a splash of praise to Coach



BLANTON COLLIER

On his own at Kentucky

Eddie Geisz and the officials of Villanova who revived that great swimming event for Catholic high schools.

These Things We Like . . .

The frank advice of the Rev. Leo McLoughlin, S.J., Dean at Fordham, who tells high school students: "I don't care whether your alibi is that you are tied up with athletics or that you must work part time to support yourself, if you can't graduate with an average of over 80 you are wasting

your time and your money going to college."

Togo Palazzi, who had more than 50 colleges seeking his services as a basketball player, let his mother pick the school. And she chose Holy Cross because the Worcester school stressed scholastic requirements. "It was the only time I heard any mention of studying in offers to Togo," she explains today. Palazzi, in case you haven't heard, is one of the best basketballers in the nation and a strong candidate for All-America honors. Holy Cross is proud of him!

The way the New York Yankees and Notre Dame take their criticisms in stride. It's that "sticks and stones will break my bones but, etc. . . ." attitude of true champions.

Connie Mack's advice to managers: "Never second-guess yourself—or anybody under you. You can play by the book only as often as a book-play comes up." That's sound advice for everybody in all walks of life.

Humorist Fred Allen's story about the referee in a televised boxing bout who became so disgusted with the participants that he stopped the fight and put on a late, late movie.

How Blanton Collier shook off the shackles of Coach Paul Brown of the Cleveland Browns, and took the head football coaching challenge at the University of Kentucky. Collier, for years the behind-the-scene coaching brains of great Cleveland teams, now has the chance to show his ability in a tough assignment. Lots of luck to him.

The answer of Terry Brennan's mother who, when asked if she had arranged for a season pass for all Notre Dame football games now that her son is the new Irish coach, said, "I'm a pretty good football fan, but

I think there are other things more important than football." Brennan, incidentally has two brothers: Jimmy, a former ND halfback, who practices law in Milwaukee, and the Rev. William Brennan, a missionary in British Honduras.

The unique way Lou Gehrig's widow, Eleanor, has of replying to requests for souvenirs of her famous husband's baseball career. She sends cancelled checks bearing Lou's signature. Eleanor has practically exhausted all of his baseball trophies and mementoes to hospitals, charities and health drives seeking to combat the sclerosis disease that proved fatal to her "Iron Man" husband.

That Catholic Viewpoint

Just about the most sane and sound approach to the Joe DiMaggio—Marilyn Monroe marriage was carried in Don Zirkel's Sports Circle column in *The Brooklyn Tablet*. It's something which every Catholic sports fan should read and bear in mind about that marriage and those of other athletic heroes. Here's how Don opened his story, regretfully:

"Say it ain't so, Joe.

"That's how we felt when the flash came through that Joe DiMaggio, greatest player we ever rooted for, is out.

"It's the biggest out he ever made. He's out of the Church, excommunicated for entering into a civil marriage with a Hollywood actress. . . ."

Lefty Wasn't Right

Just about a year ago, Lefty James, Cornell University football coach, was an outspoken adversary of the single-platoon system. At the time, he said the return of the limited substitution rule would take football back 20 years.

Recently he corrected himself. "Well, the game hasn't been slowed down like I said it would," he admitted. "There are only eight plays less per game, according to our figures. And the caliber is just as good as ever.

"I don't know about the other schools," Lefty continued, "but we

had fewer injuries last fall than in any other year since I came to Cornell 18 years ago. We had only one player forced out of a game because of an injury all season."

Coach James pointed out he averaged 17 men per game compared to 40 or so in the years of offensive and defensive platoons. His squad numbered 48 players last season compared to 95 the year before that.

Only fault with the single-platoon system is that it cuts the boys who are playing football about in half. Coach James thinks the rule should be liberalized so that a player could go back into action once in each quarter rather than just during the final 4 minutes of the second and fourth periods.

"More players would get into the game," he explained, "and we wouldn't be playing a six-quarter game as we were last Fall. I don't like that."

Sports Merry-Go-Round

All-America Tom Gola of the La Salle College basketball team sums up Bevo Francis, Rio Grande's sensational basketball scorer like this: "He can shoot but he's hopeless on defense and doesn't rebound." Countless, indeed, must be other college cagers who'd like to be as hopeless as Bevo.

Isn't it about time now for all 16 major league baseball managers to declare they are going to win the pennant this year?

Trading in the major leagues has been so brisk in recent weeks that Gus Q. Pfann is worried because he may not be able to tell a player even with a scoreboard.

Hard to believe is the fact that 22 minor leagues have folded in the last five years. No wonder topgrade ball-players are so scarce.

Only Buffalo's Sibby Sisti and Warren Spahn remain from the Braves team that won the National League baseball pennant in 1948.

Perseverance pays off. Eddie Arcaro, all-time jockey, had 250 straight losers before he ever rode a winner.

Every time John Landy, Australia's

great distance runner, competes, the headlines state he "shoots for 4-Minute Mile." Faster than a bullet, that must mean!

Umpire Wage Scale: Class D, \$275 a month, plus only traveling expenses, nothing allowed for room and meals. Class C, the salary is hiked to \$350. In Class B, it's from \$325 to \$425, Class A from \$350 to \$450, Class AA from \$400 to \$500; Class AAA from \$450 to \$650. Only in Class AA and AAA do the umpires get practically all their expenses paid. Once in the majors, however, an umpire can earn from \$5000 minimum to maximum of \$15,000, including expenses.

The Baltimore Orioles had to cancel their regular American League game against the Chicago White Sox on Good Friday, April 16, because of objections by Maryland's Governor.

How do you score? There are runners on first and third, they try a double-steal. The man going home is out at the plate but the other runner reaches second. Does he get credit for a stolen base? No.

Johnny Lattner, signed to play pro football with the Pittsburgh Steelers, claims his biggest thrill didn't come on the gridiron but on the Madison Square Garden basketball court several years ago when he sank the winning ND basket against NYU in an overtime game.

When the Montreal Royals play at Havana in an International League game, they will have traveled 1965 miles by plane—longest trip in organized baseball. The longest major league hop, since the Braves left Boston and the Browns departed St. Louis, will be from New York to St. Louis (and vice-versa) in the National League.

With three Canadian clubs, four from the United States and one in Havana, the International League appears to be the most aptly named in organized baseball.

Glamour will be added to the Marquette University's home football games in the fall. Feminine cheerleaders will prevail!

Action on the Parish Front

A Monthly Series on Holy Name Organization

by Fred A. Muth

THE Holy Name Society is an established Confraternity of the Church. It was founded by Blessed John of Vercelli, Master General of the Order of Preachers, in 1274 at the request of Pope Gregory X, following the Council of Lyons. The Society has since remained under the patronage of the Dominicans. For centuries it was to be found only in Dominican parishes or priories. Father Charles H. McKenna, O.P., the Apostle of the Holy Name in America, obtained permission from Pope Leo XIII on May 20, 1896 to establish the Society in any parish in the United States, provided the bishop approved.

As a Confraternity of the Church there is one essential difference between the organization of a Holy Name Society and any other organization that men may enter. The aims and activities of the Society can be summed up in the phrase "the salvation of souls." This function belongs primarily to the Church and is administered through the local pastor. In the Holy Name Society, therefore, the Reverend Pastor or Spiritual Director is the supreme authority. The inspiration and leadership in our work must come from this authoritative source. As a matter of record it certainly does. Hence the Holy Name men are deeply grateful for the generous support and enthusiastic interest that their Spiritual Directors tender to them.

Spiritual Directors' Month

Once each year, therefore, Holy Name men pause in their activities program to pay a special tribute to their

parish Spiritual Directors. A distinct Holy Name Sunday is set aside for this special remembrance. The Communion Sunday in the month of April is referred to as Spiritual Directors' Sunday.

The Project

As a distinct token of appreciation and gratitude for his devotion and zeal for the cause of the Holy Name Society and for his many spiritual ministrations, Holy Name men are asked to offer their prayers at Holy Communion on the second Sunday of April for the special intentions of their parish Spiritual Directors. This Spiritual Bouquet of Holy Communions will long be remembered by your Spiritual Director as a suitable thank you. A determined effort must be made to have every Holy Name man in line with the Society when it approaches the communion rail on the second Sunday of April.

Communion Intention

The Communion Intention for the month is "Our Spiritual Director." All men are asked to offer special prayers for the Spiritual Director at the Holy Name Mass and at Holy Communion. An attendance count should be made and a special Spiritual Bouquet card prepared which will have inscribed on it the number of men receiving the Holy Eucharist for the Spiritual Director. This becomes a visible offering of your spiritual gift and should be presented publicly at the meeting.

Spiritual Bouquet Card

The Spiritual Bouquet card may be

fittingly prepared by the school sisters of your parish. Sometimes Diocesan Unions are able to supply such cards to their branches. Many Unions have done this in the past and will be doing it this year. You will be wise to take advantage of such help.

Announcements and Publicity

1. It is safe to state that a special program of this kind will attract not only the active Holy Name men of the parish but will also secure the support of all men of the parish. As a matter of fact a special notice should be sent to every home of the parish inviting its manpower to participate.

2. This activity cannot be promoted from the pulpit since it would be embarrassing for the priests of the parish to promote something directly involving them.

3. In place of the usual pulpit announcement prepare a mimeographed or printed flyer or handbill to be distributed to all men after the Masses on the preceding Sunday.

4. Printed announcements in the church bulletin for a few Sundays in advance can be used as usual.

5. Issue a news release announcing this special tribute to the Spiritual Director to your Catholic Diocesan paper and to the local press.

At the Meeting

It would be well to consider conducting a breakfast meeting on this occasion if it is not your general practice to do so. If this is not practical be

sure to conduct your regular evening meeting. In either case make the highlight of your meeting the presentation of the Spiritual Bouquet to your Spiritual Director. Here are a few suggestions for your meeting program:

1. Conduct the regular business of the organization with dispatch but without eliminating any important factors.
2. Secure a capable outside speaker.
3. Officially present the Spiritual Bouquet card to the Spiritual Director. Choose some outstanding member of the organization to make this presentation rather than having one of the officers do it.
4. Allow ample time to your Spiritual Director for his response to the presentation. Remember he is the guest of honor for the day.

Appointment of Nominating Committee

While it seems that a short time ago we began the present activities year we must remember that we are rapidly approaching the time when we must think in terms of another administration. Since the month of May is recommended for the election of officers it is necessary to appoint a nominating committee at your April meeting. The duty of this committee will be to select qualified candidates for the various offices of the Society for the following activities year.

This appointment of a nominating committee is a very important item for the president. Actually the future of the Society, at least for the coming year, rests in the hands of this committee since the general membership will rely upon the committee's good judgment in electing its officers. Care should be exercised, therefore, in choosing men for the nominating committee. Former officers of the Society who understand the duties of each office and the responsibility of the offices have proven successful appointees to this committee. They know, too, the men of the Society and their capabilities. It is important to

remind presidents that the Spiritual Director is always an ex-officio member of this committee.

The members of the committee, after having been appointed, should be given an Official Holy Name Officers' Handbook as a guide in their deliberations and eventual choosing of candidates. They should be encouraged to meet shortly after the April meeting of the Society so that they will have



Who knows that you are a Holy Name man?

Do you want people to know you are?

TO HONOR YOUR DIVINE SAVIOR
TO ACKNOWLEDGE YOUR ONE
TRUE MASTER
TO PROCLAIM JESUS CHRIST
PUBLICLY

WEAR YOUR
HOLY NAME LAPEL BUTTON

ample time to successfully do their job and report back to the Society at the May meeting.

Records in Order

We should also like to call to the attention of all present officers the fact that in a few months they will be turning over their offices to successors. In an effort to assure a complete and uninterrupted course of action for the Society they should put all their records in order so that the new man will take over the duties of his office with his house in order. This is important. Otherwise a number of precious months are spent merely cleaning up the business of the preceding administration. Wise officers will give this matter their immediate attention

and not wait until the day of installation of new officers.

Marian Year Activities

Have you drawn up plans as yet for special Holy Name Society observances of the Marian Year? Discuss this matter with your Spiritual Director and with him make definite plans for a series of special activities in which your men can in a special way show their love and devotion to Mary, the Mother of God. Special Marian Year Holy Hours and public professions of faith would be in order. Pilgrimages to local churches dedicated to the Blessed Mother have been recommended and richly indulgenced. Why not plan a series of these pilgrimages for your Holy Name Society? Distribute leaflets to your men which contain the special Marian Year prayer and urge the recitation of the same.

Vercelli Shrines

The practice of setting up a little Blessed John of Vercelli Shrine in parish meeting halls is spreading. A small statue of Blessed John can be purchased from National Headquarters. This statue with a few flowers or plants and a vigil light will call to the attention of your membership our campaign of prayer for an early canonization of our great founder. It will also stimulate in our men a desire to know more about the Confraternity to which they belong. Above or below your shrine display a little card with the inscription "Blessed John of Vercelli, Founder of the Holy Name Society, Pray for us."

May Preview

The program for next month, our May Communion Sunday, is an outstanding one. It is Mothers' Day. On this occasion a wonderful program presents itself to Holy Name officers. We shall attempt in these columns of the April issue of the *Holy Name Journal* to assist you in planning an excellent program for the second Sunday in May. We'll look for you if you look for us. See you then.

Out of the Ruins of the Atom Bomb

(Continued from page 6.)

a trained staff catering for the *younger chronic cases* who, while having all the nursing they require, were encouraged to live as normal as possible. But all was not smooth sailing. Another setback occurred. It was discovered that a subterranean stream was affecting the foundations of the house which, being old-fashioned, was in any case ill equipped for heavy-duty use and was sadly in need of alterations. There was nothing for it except to face the necessity of extensive rebuilding at a great cost. But there was no money.

It might well have been thought that this was the end of the Cheshire Foundation Home for the Sick, but its founder remained calm and confident. His confidence was justified. Although medical and health services are usually regarded as outside the scope of the Carnegie Trust, the social aspect of this particular venture so appealed to the Trustees that, in 1952, they offered to erect a fine new building near the old at a cost of about £65,000.

"God will arrange things provided we don't panic and leave nothing to chance," Group Captain Cheshire had declared.

By this time something had happened to increase his faith in Divine Providence. He had been received into the Catholic Church. Since that event his aim had been to help his fellow men spiritually, if possible, as well as physically. Having occasion to spend some months down in Cornwall, where he started a second small Home, as a speaker assisting priests of the Missionary Society who were touring the county, this renowned V.C. was able to interest many in the Church.

He was, however, called to face yet another ordeal.

During these years his health had been steadily deteriorating. Now it became necessary for him to enter a sanatorium for tuberculosis. Cheerfully, with abiding courage and faith, he faced whatever might lie ahead, knowing that

whatever he might have to endure could be offered up in sacrifice to God for the cause so dear to his heart. During the serious operation which followed, the months of enforced inactivity and pain, he had the consolation of knowing that, administered by Trustees which included his father, Professor Cheshire, Le Court was being run on the lines he had laid down. His great desire had been that these young people suffering from chronic disease should find not a Home, a common institution, but a *home*. Voluntary helpers, eager to play their part in this work of mercy, offer various services which range from that of sawing timber to that of entertaining the inmates with dramatic shows or driving them out and about. During the long vacation students from Oxford and else-

where give valuable assistance. A research student from South Africa on one occasion helped out as a stoker. Other helpers devise schemes to raise funds, since Le Court is dependent on voluntary support for a substantial part of its income, its expenditure annually being approximately £13,000.

Group Captain Cheshire, still in the hospital, is making progress. Although removed from the scene of his most cherished activity, throughout his long illness he has followed with the greatest interest all that is happening at Le Court, both with regard to the inmates in the old house and the plans for the new Cheshire Foundation Home in process of erection. It must indeed be a joy and a consolation for him to realize that his dreams are being fulfilled; that a fine modern home is being prepared for these young incurables so sadly afflicted, a home arising, as it were, from the ruins of the atom bomb.

"They Are So Very, Very Many!"

exclaims *Our Holy Father*, Pope Pius XII, speaking of today's homeless and war stricken—

"More insistently than ever at this hour, the agony of the so-called 'DISPLACED' is a summons to prompt and responsible community action!"

In answer to this plea an appeal will be made again this year on Laetare Sunday, March 28th, for the

BISHOPS' FUND FOR VICTIMS OF WAR.

Your continued generosity will mean that during 1954 help can be brought to these "very, very many" around the world:

- 4,000,000 homeless South Koreans; plus 1,000,000 who can never return to the Communist North;
- 4,500,000 refugees from Red China in Hong Kong and Formosa;
- uncounted victims of the 'hot war' in Vietnam;
- 2,500,000 escapees from East Europe, crowded into West Germany with 8,000,000 remaining expellees;
- Italy's so-called 'surplus' millions;
- the near-million Arabs still homeless in the Near East!

FOR THESE MILLIONS whose very lives depend on the measure of help *each of us* can procure for them—

Fill the Cup of *Your* Charity on March 28th!